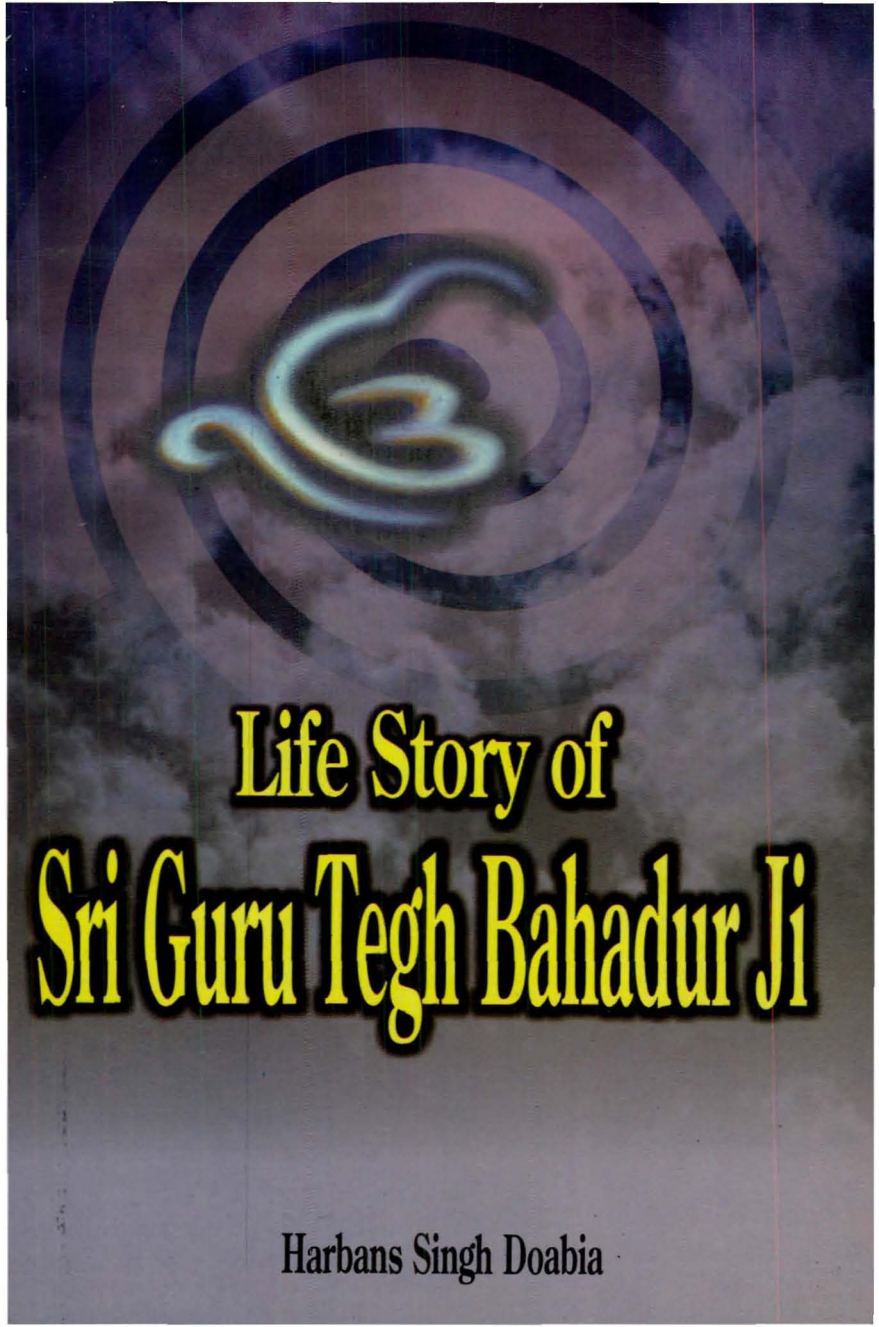

Life Story of
Sri Guru Tegh Bahadur Ji
Harbans Singh Doabia

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KEY TO PRONUNCIATION

ਅ	a	u	(as in 'hut')
ਆ	ā	a	(as in 'car')
ਇ	i	i	(as in 'sit')
ਈ	ī	ee	(as in 'sheet')
ਉ	u	u	(as in 'put')
ਊ	ū	oo	(as in 'cool')
ਏ	e	ay	(as in 'say')
ਐ	ai	a	(as in 'sat')
ਓ	o	oa	(as in 'soak')
ਔ	au	o	(as in 'sort')
ਅਂ	ṅ	n	(as in 'sing')
ਆਂ	āṅ	an	(as in 'can't')
ਸ	s	s	(as in 'sing')
ਸ਼	sh	sh	(as in 'she')
ਹ	h	h	(as in 'he')
ਕ	k	k	(as in 'king')
ਖ	kh	kh	(as in 'khaki')
ਗ	g	g	(as in 'leg')
ਘ	gh	gh	(as in 'ghost')
ਚ	ch	ch	(as in 'church')
ਛ	chh	chh	(as in 'Chhattarpur')
ਜ	j	j	(as in 'jug')
ਝ	jh	jh	(as in 'Jhansi')
ਟ	ṭ	t	(as in 'put')
ਠ	ṭh	th	(as in 'thug')
ਡ	ḍ	d	(as in 'doctor')
ਢ	ḍh	dh	(as in 'dhak')
ਣ	ṇ	nn	(as in 'Runn of Kutch')
ਤ	t	t	(as in 'Telugu')

ਥ	th	th	(as in 'thrill')
ਦ	d	th	(as in 'thee')
ਧ	dh	dh	(as in 'dhoti')
ਨ	n	n	(as in 'run')
ਪ	p	p	(as in 'pin')
ਫ	ph	ph	(as in 'phial')
ਬ	b	b	(as in 'bid')
ਭ	bh	bh	(as in 'bhisti')
ਮ	m	m	(as in 'man')
ਯ	y	y	(as in 'yoke')
ਰ	r	r	(as in 'ring')
ਲ	l	l	(as in 'load')
ਵ	v	v	(as in 'vow')
ੜ	ṛ	r	(as in 'Roorkee')

Note : 1. The words 'Chhattarpur', 'Jhansi', 'Roorkee', used in the above key, will be found in the Index given in Philip's Modern School Atlas. Similarly the words 'Runn of Kutch' are given in the same Atlas in the map of India. The remaining words will be found in all the English Dictionaries.

2. The letters (i) and (u) printed within brackets in this book towards the end of certain words, do not give any sound while reading the relevent words except a small accent characteristic of the word used. These represent (f) and (_) and give the exact spellings of the words concerned as used in Srī Gurū Granth Sāhib. However, in order to know the exact meanings of the words in accordance with the rules of Grammar, these two letters have great significance.

LIFE STORY OF
SRI GURU TEGH BAHADUR JI

Chapter I

THE ADVENT

1. Gurū Tegh Bahādur was Born on 1.4.1621 A.D. at Amritsar

Gurū Tegh Bahādur was the fifth and the youngest son of Gurū Hargobiṅd and his wife (Mātā) Nānkī. He was born on the first of April, 1621 A.D. in the house, which is now called Gurū Ke Mahal (the Palace of the Gurū) situated in Gurū Bazar, Amritsar.

Immediately after the birth, Gurū Hargobiṅd along with five saintly Sikhs went to see the child. He made a prophecy at the spot and observed, "This son will be a great Gurū and hero, and will endure the sword and sacrifice himself for preserving truth and justice; and his own son would establish a third Religion, distinct from Hindūs and Muslims and would make unique sacrifices for destroying the rule of tyranny."

(Gurū) Tegh Bahādur spent nine years of his childhood mainly at Amritsar, but he also visited other places like Tarn Taran, Khaḍūr, Goiṅdwāl etc., with his parents, for short intervals. During this period, he got his education—spiritual, religious and in other branches—from learned saints like Bābā Buḍhā and Bhāī Gurdās. He got

his military training from great warriors, like Bhāī Bidhī Chaṅd.

It was during this period that he was greatly influenced by many events. Bābā Attal, his elder brother, left this world in a miraculous manner and the first battle, which was thrust upon the Gurū, was fought at Amritsar.

He used to meditate and think about the wretched conditions of downtrodden, and would continuously remain absorbed in God and His Name.

The story of Bābā Attal and the brief narration of the four battles thrust upon Gurū Hargobiṅd, are given in the next two chapters.

Chapter II

MIRACULOUS DEPARTURE OF BĀBĀ ATTAL AND THE BATTLE OF AMRITSAR

1. Preliminary

When Gurū Hargobiṅd was to formally sit on the Spiritual Throne of the former Gurūs, Bābā Buḍhā placed before him the seli i.e. (the woollen cord worn as a necklace or twisted round the head by the predecessor Gurūs). Gurū Hargobiṅd ordered that the seli should be kept in the store room and directed that a sword, a turban, a royal aigrette and a kingly dress should be brought. This was complied with. The Gurū wore the dress of a king and declared that due to the changed political conditions, it was necessary to have resort to arms. Non-violence could not mend the

ways of the brutal and merciless rulers. He directed Bābā Buḍhā to put the sword in his belt. The aged sage put it on the wrong side. The Gurū directed that another be also put. Thus he wore two swords. The Akāl Takhat was already built and he took his seat there. He was a King and a True Saint (Gurū) at the same time. He directed that he would like to receive the offerings in the shape of arms and horses instead of money. Several warriors and wrestlers took his service. He kept a body-guard of fifty-two horses. Large numbers of sturdy Sikhs enlisted themselves in his army and were always ready to sacrifice their lives, and all for maintaining truth and justice.

Spiritual and military training was introduced for all, including (Gurū) Tegh Bahādur and his brothers. All Sikhs were to collectively fight to wipe out social and political tyranny. They were not to tolerate moral degradation. Freedom of religion for all was to be procured and maintained at all costs. They were to fight for removing distinctions of caste, creed and religion. Fanaticism was to be wiped off. They were to procure freedom for women. The country was to be freed from the foreign yoke. These were the only objects of introducing military training.

The Gurū directed that religious and spiritual services, as were introduced by the previous Gurūs, must be carried on daily with greater vigour. He himself delivered religious discourses and large number of people obtained peace of mind and the real joy.

2. Bābā Attal leaves this world

Bābā Attal left this world in a most miraculous manner at the age of nine years, which happened thus :

Bābā Attal, with his team of young boys of his age, used to play Khido Khūṅḍī (game of ball and bat of that time) with his friend Mohan (captain of the opposing team). One evening, Mohan and his team finished their play and had to give the turn to Bābā Attal the next day. However, during the night Mohan died, after he was bitten by a cobra. On the next morning, Bābā Attal came to Mohan's house, when he was told of the sad death of Mohan. Bābā Attal went inside and touching the corpse with his bat said, "Give me my turn of the game." Lo ! Mohan came to life. This news spread everywhere. When Gurū Hargobiṅd came to know of this miracle, he refused to see his son.

The son began weeping and begged for his pardon. Gurū Hargobiṅd said, "You have undone the Will of God. It is a sin to perform miracles like this." At this, the son bowed and replied, "I seek your permission to depart to the Home of God." So saying, he left the place and took bath in the Tank of Nectar (Amritsar). He then circumambulated four times the Har-Maṅdir and then went and sat by the side of the Tank Kaulsar. He recited Jap Ji and bowed his head. His soul left the body in a moment and merged with the Divine Light, leaving the earthly remains at that place. There were lamentations. Gurū Hargobiṅd gave sermon saying, "My son has gained Union with God. Nine-storeyed high shrine will be built at the place of his cremation, where food will be served to all in great abundance. It was the God's will that he had to live only for nine years."

All these happenings and environment filled the mind of (Gurū) Tegh Bahādur with the true spirit of the Sikh faith of abiding by the Will of God.

3. The battle of Amritsar

After the death of Jahāṅgīr at Rajauṛī in October 1627 A.D., there was a war of succession, in which Shāh Jahān succeeded and sat on the throne on the 4th February, 1628 A.D. He continued to follow the atrocious and tyrannical ways of his father, with a greater zeal. Hindūs were put to death and temples were turned into mosques. Seventy-six temples were destroyed in Benāras alone. Gurdwārā Baolī Sāhib, situated in Dabbī Bazar, Lahore, was felled down and a mosque was built on the site of the Gurū Kā Laṅgar (free kitchen).

The enemies of Gurū Hargobiṅd, both Hindūs and Muhammadens, went on poisoning the mind of Shāh Jahān, with all sorts of false stories. However, Miān Mīr and Wazīr Khān, the Viceroys of the Punjab, tried their best to neutralise the evil effects of the false propaganda.

The enemies, however, succeeded in causing the first battle to be fought between the Gurū and the Imperial Army. This happened thus : One day, Shāh Jahān and the Gurū were hunting in the same forest. The Emperor wanted to catch alive a hawk, which appeared on the scene. He and his men could not succeed; but the Gurū's hunting party did not abandon the pursuit. They finally succeeded in capturing it alive. The commander of the Imperial party could not tolerate this. He ordered the Sikhs to give the hawk for the Emperor, which they refused. At this, there was a small fight between the Imperial party, led by Faujdār Ghulām Rasūl Khān, and the Sikhs, led by Bhāī Bidhī Chaṅd. The Faujdār was wounded and his two men were killed. Exaggerated and false version of the above

occurrence was narrated to Shāh Jahān. Some complaints that the Gurū called himself as the True King, that he kept a war-drum and that he sat on a throne, had already been made to him. He was now further enraged, after hearing the story of the hawk.

Under his orders, troops under the command of Mukhlis Khān, were sent to take revenge. The day of marriage of Bībī Vīro, the daughter of the Gurū with Bhāī Sādhū Rām of village Mallā had already been fixed. It was the very day, on which the marriage was to take place at Amritsar that Mukhlis Khān was to make his attack. Having come to know of this, the Gurū sent message to the father of the bridegroom to stop at village Jhabāl and not to proceed further. When the enemy reached Lohgarh near Amritsar, twenty-five brave warriors of the Gurū stopped the enemy. All of them laid down their lives, but prevented the enemy from entering Amritsar for some time, during which the members of the family of the Gurū and women and children were escorted out of the city. The Mughal Army entered the city after sunset. The army of the Gurū under the command of Bhāī Saṅghā, Bhāī Bidhī Chaṅd, Bhāī Bhānū, Bhāī Talokā, Bhāī Ballū and Painde Khān, had taken positions at different points with unique courage and desperation. There was clashing of swords and hissing of bullets. Brave men fell and died, blood flowed in profusion, corpses were piled on one another, arms and legs were separated and horses without riders careered round the city. Heads and legs flew off until heaps were formed.

Gurū Hargobiṅd himself commanded the Sikh Army and took part in the fight. The battle came to a

final end, when Mukhlis Khān, who was sent as the Commander of the Muslim Army by Shāh Jahān, was killed by the Gurū himself. Before he was killed, he challenged the Gurū to get the final verdict by a single combat with him. The Gurū discharged an arrow, with which the horse of Mukhlis Khān was killed. He then stood on the ground and said to the Gurū, "You are on horse back. I am on foot. I want the final fight to be fought with sword and shield and not with arrows. Be fair." The Gurū dismounted and challenged Mukhlis Khān to have his turn first. Mukhlis Khān aimed his blow with full force, but the Gurū avoided it. The Gurū said, "Have one more chance." Mukhlis Khān, in great rage, again made an attack with his sword with all his force, but the same again fell on the Gurū's shield. The Gurū said, "Now it is my turn. I have given to you two chances." So saying, the Gurū gave a blow with his powerful sword which cut the enemy's head in two parts. Thus Mukhlis Khān, the commander of the Mughal Army, and a number of his soldiers were killed. They lost the battle. On the side of the Gurū, some of his best Commanders like Bhāī Bhānū, Bhāī Saṅghā, Bhāī Mohan, Bhāī Ballū and Bhāī Gopāl laid down their lives and the battle was won. The dead were cremated. This was the first battle for preserving truth and justice. (Gurū) Tegh Bahādur and other sons of the Gurū watched the fight, which continued throughout the night and half of the next day.

The marriage of Bībī Vīro was duly performed at Jhabāl after this.

After performing the marriage of Bībī Vīro, the Gurū with his family members including (Gurū) Tegh Bahādur,

visited Tarn Tāran. They then went to Khaḍūr Sāhib and then reached Goiṅdwāl, their ancestral village. After a short stay of two days, the Gurū left for Kartārpur, in Jullundur district, leaving the family members at Goiṅdwāl.

Chapter III

[1630 A.D. TO 1634 A.D.]

1. Preliminary

(Gurū) Tegh Bahādur remained at Kartārpur during the stay of Gurū Hargobiṅd at this place from 1630 A.D. to 1634 A.D. During this period, Gurū Hargobiṅd was forced to fight three more bloody battles, with the Mughals, in all of which he again came out victorious. He founded the town of Kiratpur, near Anaṅdpur. (Gurū) Tegh Bahādur was married to (Mātā) Gujrī at Kartārpur. When the Gurū left Kartārpur in 1634 for his stay at Kiratpur, where he spent the last ten years of his life, he directed (Gurū) Tegh Bahādur, (Mātā) Gujrī (his wife) and Mātā Nānkī (his mother) to go to Bakālā. The main events that happened during this period of nearly four years i.e. 1630 A.D. to 1634 A.D. are relevant for narrating the Life Story of (Gurū) Tegh Bahādur. These are very briefly given here. As it is more appropriate to give the exhaustive Life Story of Gurū Hargobiṅd in some other boǫk, the details of the above events and many more events and facts will be narrated there.

2. The Foundation of Kīratpur laid in 1630 A.D. by Gurū Hargobiṅd

Gurū Hargobiṅd founded a new town named Kīratpur, now in Ropaṛ District, in 1630 A.D. Gurū Nānak had also visited this place. Bābā Buḍhaṇ Shāh, a Muslim Pīr, was lucky to meet the first Gurū at this place. The detailed story, relating to this Saint, who lived here till the time of Gurū Hargobiṅd, will be narrated in some other book.

3. The Battle of Hargobiṅdpur (Second Battle) 1630 A.D.

Gurū Arjan Dev had founded the village Hargobiṅdpur in 1587 A.D. Due to the mischief of Chaṅdū Shāh, forcible and illegal possession of this village was taken by Bhagwān Dāss Gheraṛ of the nearby village Ruhele. Bhagwān Dāss used to talk ill of the Sikh Gurūs and their religion. He tried to over-awe peace-loving Sikhs of the place. He came in conflict with the Sikhs, in which he was killed by them and his dead body was thrown into the river Beās. His son, Rattan Chaṅd, along with Karam Chaṅd son of Chaṅdū Shāh made a plot to take revenge. They approached Abdullāh Khān, the Governor of Jullundur, and prevailed upon him to attack and capture the Gurū. He led an army of ten thousand soldiers. The selfless warriors of the Gurū's Army were fully prepared to meet the attack. Bloody battle was fought for three days in 1630 A.D. The Muslim Chief, his two sons, his five generals, as well as, Rattan Chaṅd and Karam Chaṅd and a large number of Muslim soldiers were killed. The Gurū won the battle. Many Sikh warriors gave their lives for the Gurū in this battle.

4. Marriage of (Gurū) Tegh Bahādur (Ninth Phagun 1689 Bikramī)

The marriage of (Gurū) Tegh Bahādur with (Mātā) Gujrī daughter of Bhāī Lāl Chaṅd and Bibī Bishan Kaur was performed at Kartārpur, on the ninth of Phagun 1689 Bikramī.

5. The Battle of Mālwā (Third Battle) 1632 A.D.

Having sent Bābā Gurdittā to Kīratpur, Gurū Hargobiṅd went to Daroli (Ferozepore District) on the invitation of his sister-in-law, Bibī Rāmo and her husband Bhāī Sāiṅ Dāss. The devotees, on hearing the news of his visit to Mālwā, began coming in large numbers. Soon after, two wonderful chargers, which were being brought from Kābul, by the Sikhs for making an offer to the Gurū, were forcibly captured by the Muslim soldiers, who presented them to Shāh Jahān. Bhāī Bidhī Chaṅd, one of the bravest generals of the Sikh Army, was deputed to get back the horses. He tactfully managed to restore these to the Gurū. The Gurū then moved to the nearby village Kāṅgaṛ. The Muslim landlord, Rāi Jodh, of this village and his wife were great devotees of the Gurū. In the meantime, Shāh Jahān had sent his troops, under the command of General Lāl Beg, to capture the two horses. The Muslims made an attack. On the side of the Gurū, besides the Sikh soldiers, there were also one thousand Muslim soldiers, who were in the service of Rāi Jodh. Rāi Jodh, Bidhī Chaṅd and Jotī Mal who commanded the Gurū's Army, fought a deadly battle. The Mughal Army was routed, after the battle for about eighteen hours. The battle was won. After this, the Gurū went to

Kartārpur. Bābā Gurdittā was also sent for at this place. Bābā Anī Rāi, another son of the Gurū, breathed his last at Kartārpur.

6. The Battle of Kartārpur (Fourth Battle) 1632 A.D.

Paiṅde Khān, one of the generals of the Gurū's Army, also came to Kartārpur, after he had performed the marriage of his daughter with Osmān Khān, who was extremely greedy. All the expenses on the marriage were incurred by the Gurū. On the Baisākhī Day, a devotee Sikh, named Chatar Singh, brought as offering a very costly horse, a hawk, a soldier's dress and some rare weapons for the Gurū. The Gurū gave the hawk to Bābā Gurdittā and the remaining gifts to Paiṅde Khān. Paiṅde Khān wore the dress and arms, and looked very grand, when he rode the horse. It was directed by the Gurū that he should appear in his court daily, in the same dress.

When Paiṅde Khān went home, his son-in-law insisted that the dress and the arms should be given to him. On refusal of this demand, Osmān Khān stole away these things. On coming to know of this, Paiṅde Khān became very angry and wanted to get these back; but on the intervention of his wife and daughter, he did not insist on this. When Paiṅde Khān appeared before the Gurū, he made all sorts of excuses for not wearing the dress and the arms, pleading that these were reserved for some special occasions. Osmān Khān also stole the hawk of Bābā Gurdittā, and wanted to take it to the Emperor. When Paiṅde Khān was informed about this mischief, he directed his son-in-law to return the hawk, who again insisted that he would retain it. He told his father-in-law to speak lies

before the Gurū and tell him that the hawk could not be found. It was further pleaded that as the Gurū had faith in his words, his statement would be believed. Paiṅde Khān acted on the advice of his son-in-law, wife and daughter and told lies before the Gurū. The Gurū knew all that had happened. He asked Paiṅde Khān to give a statement on oath. Paiṅde Khān repeated the same thing, but this time on oath. The Gurū sent Bhāi Bidhī Chaṅd to make a search in his house. This was done. He found the hawk, the dress and the weapons in the possession of Osmān, and brought these before the Gurū. The Gurū, at this, dismissed Paiṅde Khān from service for making false statements and told him that if he mended his ways, only then some other decision would be taken.

When Paiṅde Khān reached home, his son-in-law instigated him to take revenge. Both agreed and after making evil schemes, they approached Qutab Khān, the Subedār of Jullundur, and tried to persuade him to attack the Gurū. However, the Subedār was aware of the supernatural powers of the Gurū and of his forces, who had already defeated the Imperial forces thrice. He agreed to make an attack, if the emperor gave his support. Finally treacherous Paiṅde Khān personally approached Shāh Jahān and succeeded in his evil mission. The Emperor ordered that Kāle Khān, the Governor of Peshāwar, should lęad an army of fifty thousand warriors against the Gurū.

It was in the middle of the summer of 1634, when Gurū Hargobiṅd was making preparation to go to Kiratpur, that the Mughal Army advanced from Lāhore to make an attack. Having come to know about this, the Gurū sent for Rāi Jodh (his Muslim devotee), who reached Kartārpur with

his two thousand soldiers. The Sikh army was fully prepared to meet the challenge, under the command of Bidhī Chaṅd, Jotī Mal and other Generals. Both sides fought bravely. Bābā Gurdittā and (Gurū) Tegh Bahādur also fought with great courage in this battle and wrought havoc in the enemy ranks. Kāle Khān and Qutab Khān were killed. The Guru challenged Paiṅde Khān and gave him two chances to open attack on him. Both times Paiṅde Khān failed in his attempts. The Gurū finally struck a fatal blow with his Khaṅḍā (double-edged sword). Paiṅde Khān fell on the ground. Before dying, he begged forgiveness of the Gurū, who told the Pathān to recite Kalmā before dying. The Pathān, who was brought up, trained and treated like a son by the Gurū, requested the Gurū to bury him with his own hands. This request was granted. Soon Osmān Khān rushed to attack the Gurū. However, Bābā Gurdittā killed Osmān Khān with his arrow before he could advance further. Crushing defeat was given to the Imperial Army. The heroism of (Bābā) Tegh Bahādur was praised by all.

7. Departure of Gurū Hargobiṅd from Kartārpur to Kīratpur (1634 A.D.)

After the battle of Kartārpur, Gurū Hargobiṅd left this place and took his abode at Kīratpur, where he continued to live till His Light merged in the Divine Light.

8. Departure of Gurū Tegh Bahādur from Kartārpur to Bakālā (1634 A.D.)

Before leaving for Kīratpur, Gurū Hargobiṅd directed that (Gurū) Tegh Bahādur should live in village Bakālā,

district Amritsar, taking his wife (Mātā) Gujrī and his mother (Mātā Nānkī) with him. This direction was followed and all the three left Kartārpur in 1634 A.D. and took residence at village Bakālā.

Chapter IV

LONG MEDITATION AND SUCCESSION TO THE DIVINE THRONE

1. Continued Meditation and Supreme Love for the Creator

Since the time (Gurū) Tegh Bahādur took his abode in village Bakālā, district Amritsar, he developed the highest form of attachment with God and His Name. He, from his very childhood, was of a very pious, virtuous, contemplative and quiet nature. He had a soft heart and was greatly distressed at the sufferings of the humanity. He would continue sitting alone in contemplation on the countless virtues of the Creator. He had already seen the Divine Light.

Now, having seen the unjust deeds and the high handedness of the rulers and worldly people, whose challenge had already been successfully met by his respected father, he remained continuously attached with the Creator. A very small underground room called 'Bhorā', which still exists at the spot, was his seat for meditation, where he would sit for hours and hours in complete Union with One God. This went on for years, till in his forty-fourth year he was formally declared, in April, 1664, as the Ninth

Gurū Nānak, and the successor to the Divine Throne. How this happened is given below :

2. Gurū Bābā found in village Bakālā (1664 A.D.)

Gurū Hargobiṅd, the Sixth Gurū Nānak, installed his grandson, Gurū Har Rāi, as the Seventh Gurū Nānak on the Divine Throne, some time before he left this world on the 6th March 1644 A.D. Gurū Har Rāi installed his younger son Gurū Har Krishan on the Divine Throne, some time before he left this world, on the 6th October, 1661 A.D.

Before the Light of Gurū Har Krishan blended with the Divine Light on the 30th March, 1664 at Delhi, he declared that the Ninth Gurū was 'Bābā Bakālā'. i.e. his grand father, residing at village Bakālā, in Amritsar District. There were number of collaterals and near relatives of the eighth Gurū, who fell within the definition of the word 'Bābā'. Consequently the Sikhs were wholly confused and could not decide as to which out of them should be considered the real Gurū.

Meanwhile, on coming to know of the last declaration of the eighth Gurū, twenty-two Soḍhīs came to village Bakālā and each one set up himself as the successor to the Divine Throne. Each of them preached and claimed to be the 'Bābā', who was appointed by the eighth Gurū as his successor. Most prominent amongst the pretenders was (Bābā) Dhīr Mal, son of Bābā Gurdittā, who had a large group to support him. His chief masand was Shīhāṅ. These self-made gurūs took resort to all kinds of fraudulent methods and even used force to snatch offerings from the Sikhs, who began visiting Bakālā, in search of the Ṯrue Gurū. However, (Gurū) Tegh Bahādur did not come out

of his Bhorā (under-ground room) and would not care at all for sitting at a place in the open to compete with the impostors. He was absolutely above such sorts of tactics. During this period of confusion, Bhāī Makhan Shāh Lubānā, a rich trader from village Tanda, Jehlam District, now in Pakistan, came to present his offerings to the ninth Gurū Nānak. He owned a ship and used to carry his goods for his trade to other places. One day, when his ship was in a great difficulty, he solemnly prayed, "I shall offer five hundred gold mohars to the present Gurū, sitting on the Throne of Gurū Nānak, if my ship is saved from sinking." The prayer was heard and fulfilled. He escaped shipwreck. After he finished his expedition successfully, he visited Bakālā with large number of his followers and servants, in order to fulfil his pledge. On reaching Bakālā, he was wholly confused and could not distinguish and find out the genuine Gurū. He made a scheme in his mind that he would offer to each of the twenty-two claimants, only two gold mohars and would declare that one as the True Gurū, who would claim the balance of four hundred and ninety-eight mohars. He followed this method; but none of the impostors claimed the balance amount. On the other hand, each one of them along with his followers, claimed to be the true successor and would feign to confer his 'grace' on the Lubānā trader, in recognition of his devotion.

Makhan Shāh was greatly confused and dejected, when he found that every one of the twenty-two persons was an impostor. He made enquiries in the village whether there was any other saint, who was related as grand father to the eighth Gurū. He was told that (Gurū) Tegh Bahādur, an embodiment of peace and virtue, was always in deep

meditation, in his under-ground chamber (Bhorā) and would seldom come out. Makhan Shāh, with all humility, approached the gate of the place, where (Gurū) Tegh Bahādur was sitting. He sought his permission to see him. (Gurū) Tegh Bahādur told him to come inside all alone. Makhan Shāh then entered the Chamber with utmost respect. After bowing down, he placed two gold mohars before the (Gurū), who atonce observed, "Where are all the five hundred mohars, which you promised to offer. See my shoulder, which was wounded, when I steered clear your ship, which was going to sink." At this, the joy of Makhan Shāh knew no bounds. He then placed the balance of the gold mohars before the gurū. He now had found the true Gurū, whose leave he sought to make necessary proclamation to all from the house-top, that the true Gurū was found. The Gurū restrained him from doing so; but he was determined to proclaim the true state of affairs, even at the risk of his suffering punishment for not obeying the Gurū. He went on the roof and loudly proclaimed to all, "True Gurū has been found. True Gurū has been found."

Immediately after this, all the Sikhs thronged the place, where Gurū Tegh Bahādur was sitting. They came with large offerings, after discarding the impostors. Now all the twenty-two began dispersing from Bakālā. But (Bābā) Dhīr Mal and his followers were bent upon creating further trouble. Shihāṅ, his chief masaṅd, came with his many associates to attack the Gurū and to loot his property. Shihāṅ fired at Gurū Tegh Bahādur and the bullet struck him, but did not prove fatal. Then he and his associates forcibly took away whatever they could get from the place. On hearing the sound of the gun fire, Makhan Shāh with

his servants came to the spot and followed Shihāṅ. They arrested him and brought him along with the looted goods, in the presence of the Gurū. They also brought with them the Ādi Gurū Graṅth Sāhib which was with Dhīr Mal. The Gurū did not approve of the action of Makhan Shāh and directed him to liberate Shihāṅ and retain the goods taken from the Gurū's house. It was also ordered that the Ādi Gurū Graṅth Sāhib should be given back to Dhīr Mal.

Chapter V

FROM BĀBĀ BAKĀLĀ TO KĪRATPUR

1. Village Bakālā became known as Bābā Bakālā.

When Gurū Tegh Bahādur was proclaimed as the Ninth Gurū, the village Bakālā, where the Gurū stayed for nearly thirty years, became known as Bābā Bakālā. It is a flourishing town now. Many Gurdwārās have been built since then. There also exist educational and other institutions now in the name of the ninth Gurū.

2. Gurū Tegh Bahādur goes to Amritsar (January 1665 A.D.)

Gurū Tegh Bahādur stayed for sometime at Bakālā, after the impostors left that place. Then he went to Amritsar to pay respects to Hari Maṅdir. He took his bath in the sacred Tank of Neṭar; but before he could enter the Temple, the minstrels (Pujārīs) locked the premises and absented themselves. It may be noted here that these Pujārīs

got control of the Sacred Temple, when Gurū Hargobiṅd left Amritsar in 1630 A.D. Even Gurū Har Rāi, the seventh Gurū, did not visit Amritsar; but stayed at Kīratpur till he left this world (with the exception of a short stay at Amritsar of six months in 1654 A.D.) In this way, the Pujārīs remained in un-interrupted control of Hari Maṅdir for about thirty-four years and they used to misappropriate the offerings for their own personal benefits. They could not tolerate interference from any quarter. As they were afraid that Gurū Tegh Bahādur might not oust them, they locked the premises, as already stated, and went away from the spot.

Thus the Gurū left the place without entering the Sacred Temple, after waiting for some time for the Pujārīs to come and unlock the same.

3. Thaṛā Sāhib—Visit to village Vallā

The place, where the Gurū sat waiting for the return of the Pujārīs, is called Thaṛā Sāhib (the resting place). A big Gurdwārā was built at this place, subsequently. When the Sikhs of village Vallā, which is at a distance of nearly two and half miles from Amritsar, came to know of the insolent behaviour of the Pujārīs, they hastened to meet the Gurū at Amritsar. They paid due respects and requested him to visit their village and stay there. This request was granted and the Gurū went to this village and stayed there for some days. A big Gurdwārā was subsequently erected there in the memory of his visit. A big fair is held every year here, on the day of full moon in the month of Māgh. This fair is called 'Kothe Dā Mela.

4. Bhāī Makhan Shāh meets the Pujārīs

Bhāī Makhan Shāh, with his companions, had accompanied the Gurū from Bābā Bakālā. After the Gurū left for the village Vallā, Bhāī Makhan Shāh brought offerings and wanted to enter the Sacred Temple. The Pujārīs had already heard about the way, in which he had taught a lesson to (Bābā) Dhīr Mal and his companions at Bakālā. They were afraid of him and so they opened the doors of the Temple. He mildly chided them for their disrespectful behaviour towards the Gurū. They feigned to express their sorrow and wanted to go to village Vallā with him, to get pardon from the Gurū. When they, along with Bhāī Makhan Shāh, waited upon the Gurū and began putting forward all kinds of excuses for their misbehaviour, the Gurū, who knew their inner dishonest intentions, observes, "You are rotten from within and are not the true Pujārīs of the Temple." It is worth mentioning here that the women of the city could not tolerate the objectionable behaviour of the Pujārīs. They came in large numbers and paid due respects to the Gurū, before he left for village Vallā, when he was resting at the Thaṛā Sāhib. They had also accompanied him from Amritsar to village Vallā. The Gurū was much pleased and appreciated their devotion and observed, "God's love and devotion shall ever abide among you."

5. Back from Vallā to Bakālā and then to Kīratpur

The Gurū left village Vallā, after a short stay and came back to Bakālā. He did not want to stay at this place any longer and directed that all should accompany him

to Kīratpur. This order was complied with. When the party crossed the river Beās, the Gurū saw that some Sikhs were carrying Ādi Gurū Granth Sāhib with them. He enquired as to why the same was not returned to (Bābā) Dhīr Mal, before he left Bakālā. The party expressed sorrow. The Gurū directed that the same should be given to (Bābā) Dhīr Mal atonce. None of the Sikhs was willing to take it to (Bābā) Dhīr Mal, who was then at Kartārpur, knowing fully well that he would use abusive and insulting language against the Gurū. The Gurū then directed that the Sacred Volume should be put in a small pit, which was dug on the bank of the river. The Gurū observed, "O river Beās, you are now the custodian of the Sacred Volume. See that it remains intact." The Gurū directed the ferry men to send someone to Kartārpur to inform (Bābā) Dhīr Mal that the Sacred Volume could be recovered by him from that place, as soon as possible. Necessary information having reached Kartārpur, (Bābā) Dhīr Mal sent his men and got Ādi Granth Sāhib from the bank of the river. Only some negligible parts of the margin of the Volumes got wet, but the entire body was recovered, without any damage whatsoever.

The Gurū proceeded on his journey, after passing through various villages. Gurdwārās were built in his honour at some of these villages, such as Hazāre, near Kartārpur, and Durgā, near Nawāṅ Shahar. He reached Kīratpur after taking rest at various places on the way.

6. Foundation of Anandpur Sāhib (26 Assū Sammat 1722, October 1665 A.D.)

From 1634 A.D. to 1664 A.D., for a period of thirty

years, Kīratpur continued to be the main seat of the sixth to eighth Gurū. After Gurū Tegh Bahādur reached Kīratpur, he purchased an old village, called Mākhowāl, and also sufficient area of land around it from Rājā Dip Chand of Kaihlur State, for founding a new town. He founded it and named it as Anandpur on 26th Assū Sammat 1722.

Chapter VI

WHY THE GURŪ VISITED THE EASTERN PARTS OF INDIA (1665 A.D. TO 1670 A.D.)

1. Some reasons for the tour of the eastern parts of India by Gurū Tegh Bahādur

Due to the communal policy of the rulers and repression of the Hindūs, hatred for them and their religion was in full swing in India, when Gurū Tegh Bahādur became the ninth Gurū in 1664 A.D. It was necessary for him to visit the Eastern India, in order to encourage the poor and helpless masses and to bring home to them the religious and spiritual teachings of the Sikh faith. As the main language of these parts has been Hindi, all his Divine Hymns were written in Hindi. He preached all to rely on One God and resist evil. He took with him, his family-members and many Sikhs, as well as, Rāgīs (musicians) to sing Gurbānī (Divine Hymns).

Many centres of Sikh Religion had already been established in Uttar Pradesh, Bihār, Assam, Bengāl, Orissā, Madhya Pardesh, Madrās, Bombay and Rājasthān, in the

memory of the visit of Gurū Nānak, the First Gurū, to these parts. Large number of persons had already adopted Sikh Religion, due to opening of important religious centres there. Similar centres for preaching Sikh Religion were established in Kashmīr and other places, visited by Gurū Nānak.

After Gurū Nānak, the other Sikh Gurūs had also sent missionaries to preach their Religion, throughout India from time to time. Bhāī Gurdās went upto Banāras. Bhāī Almast, a great devotee, undertook this task in Northern India. Gurū Amar Dās, the third Gurū, visited Hardwār and many other places. Gurū Hargobind went up to Nānak Matā in Uttar Pradesh and also visited Jammu and Kashmīr. Gurū Har Krishan went upto Delhi.

As already stated, Gurū Tegh Bahādur began his long tour with a view to encourage the oppressed people and to infuse in them a new spirit of fearlessness and self-respect.

2. Natural and other calamities in the Punjab

The succession to the Mughal throne at Delhi was usually decided through armed conflicts. However, there was greater bloodshed when Aurangzeb captured the throne. As the Punjab used to be the main theatre of these bloody conflicts, its economy was badly shattered. Not only this, due to drought and very low food production, people began to die of hunger. To add to this, there were serious epidemics and horrible famines.

The morale of people reached a very low level. Most of them were wholly demoralised, having lost their sense

of self-respect.

Besides this, there was exploitation of masses, in the name of so-called religion, on a large scale. People began worshipping idols, snakes, graves and similar things. Many of them adopted robbery and theft as their profession. So far as the Mālwā (part of the Punjab, covered by the present districts of Ferozepur and Bhatiṇḍā etc.) was concerned, even drinking water was not easy to procure and very deep wells were to be dug, but still the water was saltish. Daughters were unwanted children and most of the families used to kill them, as soon as they were born. People were addicted to various intoxicants and had adopted the habit of smoking tobacco on a large scale.

Gurū Tegh Bahādur started his tour to serve humanity in all possible ways and to bring them on the right path. He also spent large amount and all offerings for the uplift of the poor and to ameliorate the condition of people. Deep wells were sunk at many places, in order to obtain good drinking water.

3. Unique service of the Humanity by the Sikh Gurūs

A very brief reference may be made here as to how the previous Gurūs rendered unique services to all, irrespective of their religions. Famines and epidemics were the cause of great destruction, even in the times of Gurū Arjan Dev, the Fifth Gurū. He alongwith his family members and devotees used to leave Amritsar and tour the villages of Mājhā etc., rendering great service to the helpless human beings. He also went to Lāhore, where due to small-pox

and violent types of fevers, cholera etc., people died like ants. Corpses were putrifying in the bazars and lanes of Lāhore. The Gurū and his followers remained engaged in humanitarian works at Lāhore for nearly eight months and rendered all help by spending large amounts for miserable people and also by providing medical aid, food and clothes to them. The Gurū and the Sikhs personally visited the affected areas.

The efforts, made by the Sikh Gurūs to bring people on the True Path and to infuse into them a new inspiration to shatter the bonds of slavery, became a great thorn in the eyes of the rulers. All possible steps were taken to oppose the spread of Sikh Religion. The climax reached, when Gurū Arjan Dev, the Fifth Gurū, was tortured to death, under the orders of Jahāṅgīr. Even the Hindūs of high castes, and especially Brāhmans, became inimical to the Sikhs and their religion, because their age-long grip on the poor and down-trodden masses was getting loose. The poor Hindū masses were the target of evil caste system.

It may be noted here that the Gurūs had equal affection for the Muslims and Islām. Instances are not lacking, where the Gurū got constructed mosques for them. Gurū Hargobiṅd got built these in Hargobiṅdpur etc. The policy of Mahārājā Ranjīt Singh in this direction is well known.

The details of the tour of Gurū Tegh Bahādur are given in the subsequent chapters.

Chapter VII

TOUR OF PUNJĀB AND U.P.

1. Gurū goes to Saifābād through Ropaṛ— Meeting with Nawāb Saif-ud-Dīn

The Gurū passed through Ghanolī and went to Ropaṛ. He also passed through various villages., such as Dādū Mājrā, Nau Lakhā, Laṅge etc. He set his camp in a big garden when he visited Saifābād, founded by Nawāb Saif-ud-Dīn near Bahādurpur, Patiālā district. The Nawāb and his Begum came to pay respects to the Gurū and presented many gifts. They expressed their heartful joy and thanks for the Gurū's kind visit. They both requested him to move to their palace, along with Mātā Nānkī and (Mātā) Gujrī, and so the Gurū stayed in his palace for a fortnight. The Nawāb and his Begum were greatly dejected, when the Gurū decided to proceed further. A fine horse for the Gurū, camels for carrying luggage and chariots, utensils and tents etc., were offered as presents to the Gurū, who embraced the Nawāb, before he left the place, and showered Divine Grace on him and his family.

2. The well, named Gurūsar, at village Mūlewāl, Patiālā district

The Gurū stayed at village Mūlewāl in Patiālā state after passing through various villages. Here people could not get good drinking water. The water of the nearby well was brackish. The Gurū told the villagers to repeat the Name of God and pray to Him. This direction was obeyed

and the water of the well became sweet and wholesome. The well still exists there and is called as Gurūsar (Gurū's Well). A Gurdwārā was subsequently built here by the late Mahārājā Karan Singh of Patiālā in 1882 Bikarmī (1825 A.D.).

3. Gurū healed people of Ilāqā at village Hadiāyā

The Gurū then went to village Hadiāyā, where people were dying in large numbers, because of the severe epidemic and a virulent type of fever. People waited upon the Gurū, who heard their woeful tales. He cast his kind glance and they were healed. They heard his daily sermons and became sincere followers of Gurū Nānak.

4. The story of Desū of village Bhikhī— Advice to renounce worship of Sakhī Sarwar

The Gurū then proceeded to the villages of Khīwā and Bhikhī. In the latter village, people used to worship Sakhī Sarwar. One Desū of this village, wearing a piece of iron around his neck, went to pay respects to the Gurū, who enquired from him as to why he was wearing that article. He replied, "I worship the deceased Sakhī Sarwar, because his soul gives food and fulfils all my needs." The Gurū said, "Even Muslims will not worship the dead. Why do you, being a Hindū, do so ? Worship only One God, the Creator." The Gurū gave Desū five arrows and advised him to abandon worship of Sakhī Sarwar and to worship the One Creator. When Desū came to his house and wanted his family members to follow the True Path of worship of One God and discard the wrong path adopted by them, every one of them became angry and disapproved the action of

Desū. Desū was pressed to return the arrows and to go on worshipping the Baloch Pīr. His wife broke the arrows to pieces and forced him to continue the worship of Sakhī Sarwar. After some weeks Desū died. Soon after, his only son Gaindā killed his brother-in-law, who had already committed a murder. Gaindā's other brothers-in-law then killed Gaindā. Subsequently the son of Gaindā died of poison, given by his relations in order to take away his property. All this calamity was the result of the disobedience of the Gurū's advice.

5. Story of the horse-thief, who became blind and died

During the above journey, the Gurū was pursued by two thieves. One of them was a Hindū and the other a Musalmān. They were on the lookout for an opportunity to steal the Gurū's horse. One night, while trying to proceed towards the horse, they were terrified to see a tiger circling around the Gurū's place and making three prostrations before the Gurū. The Musalmān thief got afraid and went to his home; while the Hindū thief took away the horse. In the morning the Gurū called his men and said, "Go towards north and you will find the thief and the horse standing on the road." This order was complied with, and the thief and the horse, both standing on the roadside, were brought before the Gurū. On enquiry, the thief said, "O Gurū, kindly excuse me. When I mounted the horse, I became blind. So I had no choice but to stop on the road." After this, he felt such a big grief, on account of his sinful act, that he left the place, heart-broken. He lost all wisdom and in this state of despondency, he climbed up a Jaṅḍ tree.

The branch, on which he rested, broke off and he impaled himself on the stump and died. The place is since then called Sūlisar, i.e. the place of death by hanging.

6. The Gurū visits Sābo-Kī-Talwaṅḍī (Damdamā Sāhib) and other villages

The Gurū and his party then visited the villages of Pharvāhī, Bhandehar, Khīvā, Bhikhī etc. They then reached Sābo-Kī-Talwaṅḍī (Damdamā Sāhib) in Bhatiṅḍā District, after passing through the village of Alisher, Khiālā, Mauṛ, Maisar Khānā etc. After staying at Sābo-Kī-Talwaṅḍī for some days, he visited the villages of Dharmū Dā Koṭ, Bachhūānā, Gobiṅdpurā, Sangheri and Gugne etc. The Gurū then visited many villages in the Rohtak and Hisār Districts.

7. Visit to village Dhamdhān; Story of Bhāī Mīhāṅ

Gurū went to village Dhamdhān in Nirvānā Tehsil. There was great scarcity of water in the area. Bhāī Rām Dev, a sincere devotee of the Gurū, used to render unique services by performing the work of a water carrier. The Gurū was pleased with his devotion and showered his grace on him during his stay at Dhamdhān. His name was changed to Bhāī Mīhāṅ; and the Gurū was pleased to appoint him as a Sikh Missionary. He was sent to Murādābād, Lucknow, Bārā Baṅkī, Nawāb Gaṅj and other places. His saintly nature and truthful conduct and devotion to the Sikh Religion influenced large number of persons in these places and they all adopted the Sikh Religion. Many of them became his followers and adopted the Udāsī Sikh

creed. They are still called as Mihāṅ Shāhī or Mihāṅ-Dasū-Sikhs. Some of them became great preachers of the Sikh Religion. Prominent amongst them were Bāwā Magni Rām of Patiālā and Bāwā Gur Nārāin of Lucknow. They established Derās, termed as "Mihāṅ Shāhiāṅ Dā Derā", at these places.

8. Visit to Kaithal and the story of the poor carpenter

After leaving Dhamdhān, the Gurū visited the villages of Kharak, Khatkar, also called Tehpur and Baharjakh etc., and then reached Kaithal. He set up his camp outside the city. A poor carpenter, who was a great devotee of the Gurū, waited upon him and submitted, "Kindly come to my humble house for residence. The place, where you are now staying, is not safe, because robbers and thieves loot people here." The Gurū said that he was not afraid of any robber and that after spending the night there, he would visit his house the next day.

In Kaithal there were only two other Sikhs of Gurū Nānak. They were Baniās. The next day the Gurū went to the house of the carpenter, who requested the Gurū to give his instructions as to what are the most auspicious days for performing worship of God and the Gurū. The Gurū replied, "All days are auspicious and one should never forget God and His Name. However, on Baisākhī day, the first day of the Bikramī Year, the Diwālī day, the day on which the festival of illumination is celebrated, and the first day of the month of Māgh (Māgh Saṅkrāṅt) one should devote greater time to the worship of the Gurū. The day of the advent of Gurū Nānak, i.e., Katik Pūranmāshī (the

day of full moon in the month of Katik) and the day of his ascension, which falls on the tenth of Asū Vadī each year, must be celebrated by all." The Gurū then showered his grace on this devotee. A Gurdwārā was built at his house, which became a place of pilgrimage.

9. Visit to village Barnā and advice to abandon smoking

The Gurū then reached the village of Barnā. He preached all to rely on God and the Gurū, who are the real protectors. He warned them of the evil effects of tobacco and directed them to shun all intoxicants and to adopt the path of virtues, which would bring wealth and prosperity to them. Long afterwards, Bhāī Sahtokh Singh, the author of Sūraj Parkāsh, while he resided at Kaithal, had on several occasions, visited the village of Barnā. He baptized several descendants of those, who had the good fortune of obtaining the grace of Gurū Tegh Bahādur, by giving Khahde Dā Ahmrit, as prescribed by Gurū Gobihd Singh, to them.

He narrates that those, who had abstained from smoking tobacco, became exceedingly rich and prosperous, while those, who ignored the advice of the Gurū, became paupers.

10. Visit to Kurkhetar (Thānesar) and Bānī Badarpur

The Gurū, then proceeded to Thānesar (Kurkhetar) on the fair of the solar eclipse. At this place, several saintly persons and sādhūs had gathered on the occasion. They

came to pay respects to the Gurū and seek his blessings. Many Sikhs also came there to serve the Gurū. The Gurū preached that the worship of One God and repetition of His Name is the only way to get salvation. The Gurū then visited Bānī Badarpur and got a well excavated there, by contributing a big amount.

11. The Gurū goes to Mathurā, Āgrā, Eṭāwāh, Kānpur, Priyāg and to River Karam Nāsh

The Gurū, with his family-members and followers, went to Mathurā and then to Āgrā. At Āgrā, a Gurdwārā was built in the memory of his visit to the house of the devoted lady, named as Māī Jassī. This house became a shrine and is known as Gurdwārā Māī Thān. After some day's stay at Āgrā, the Gurū proceeded on his missionary tour and went to Eṭāwāh and then to Kānpur. A Gurdwārā, in memory of his visit, was built on the bank of river Ganges at Kānpur. The next halt was at Allāhābād (Priyāg). He, his family-members and his followers stayed there in Mohallā Ahiyāpur, where a big Gurdwārā, called Pakkī Saṅgat, was built. He stayed at Allāhābād for nearly six months.

At this place, Hindūs have been gathering in very large numbers, since old times. It is treated as a very holy place of pilgrimage, where the river Jamunā and Ganges meet. A third river, the fabled sub-terranean Saraswatī, which does not actually exist, is also believed by the Hindūs to meet there. Consequently, the place, where these rivers unite, is called 'Tribenī'. The Gurū daily gave his sermons at this place and stressed the need of worshipping One God and repeating His Name. Divine Hymns of the Gurūs used to be recited and explained. The Gurū gave money, gifts and

food etc., on very large scale to the poor. It was here that the Light of Gurū Gobiṅd Singh descended in the womb of his mother.

The next place of his visit was Mirzāpur, where he stayed for some days. Here also Gurdwārā, called Gurū Kī Saṅgat, was built. Gurū Nānak had also visited this town previously.

12. The Gurū visits Banāras—The story of water of the Ganges coming in the house of Bhāī Jewehrī Mal

Gurū Tegh Bahādur then visited Banāras. Gurū Nānak had already come to this town and a Gurdwārā existed in the memory of his visit. It was in Banāras that Bhāī Gurdās came during the time of Gurū Hargobiṅd and brought many persons of the place to the fold of Sikhism.

Many devoted Sikhs came to welcome Gurū Tegh Bahādur. He rested in the house, called 'Shabad Kā Koṭhā', situated in that part of the city, which is called Resham Kaṭrā. Large number of local Sikhs and others gathered here to pay respects to the Gurū. The Gurū told them that it was a wholly foolish idea that one, who dies in Banāras or gets his head chopped off in a particular temple, gets salvation.

Bhāī Jewehrī Mal, a devoted Sikh, in whose house, the Gurū stayed, one day told him that he was going to have a bath in the river Ganges. The Gurū said, "Ganges flows in your house. Dig any place and you will find this." Bhāī Jewehrī Mal thought that he would have to dig deep and thus the building might crash down. However, he blindly obeyed the Gurū's words and started digging the

floor of his room. He had hardly dug the place to a depth of one foot only, when the water gushed out. At this place a very small well, which still exists, was built and the water level in it is nearly one foot below the surface of the earth. Anyone can go and see this. The Gurū stressed that water of any place where the praises of God are sung, becomes holy. The meditation room of the Gurū still exists there. His coat and shoes are still preserved, in the memory of his visit. A big Gurdwārā stands there now.

13. Bath in the River Karam Nāsh

He then proceeded to the river, called Karam Nāsh. The Hindūs believe that by taking bath in this river all good actions and virtues are washed off. The Gurū preached that this was a baseless belief and that virtues and good actions cannot be destroyed by taking bath in a river. He with his followers, took bath in this river, and thus convinced the ignorant people that the result of good deeds cannot be washed away by a river.

14. Visit to Sasrāmpur— The story of Chāchā Phagū

The Gurū then went to Sasrāmpur, where the devoted Masaṅd (Missionary), called Bhāī Phagū, popularly known as Chāchā (uncle) Phagū, preached the universal religion of Gurū Nānak. He had built a beautiful Gurdwārā, with a large entrance hall. He had also placed a costly throne inside the main hall and used to perfume it every day and would then lock it. On enquiry by others, he would tell them that one day the Ninth Gurū Nānak would come riding

on his horse and so such a big mansion, with very high gate, was built, so that he may enter it without dismounting. Some people would take all this lightly. But one day Gurū Tegh Bahādur, with a large party, did come, riding his horse to this place. The Masaṅd was overwhelmed with joy. With all affection and sincere devotion, he fell at the Gurū's feet. His wishes were now fulfilled.

The Gurū stayed there for two weeks. One day, the Gurū enquired, "Why have you planted this Ber tree?" The Masaṅd humbly submitted, "My Lord, once, when I went to get tithe of the income from the Sikhs, I went to a house with my usual request. The lady of the house was at that time sweeping her house and whatever dust and refuse was collected by her as sweep, was thrown in my bag, which I had kept for collecting the offerings. I did not utter a single word to her. I came to the Gurdwārā and began searching the sweep, hoping to get something of some value as her tithe. However, only the giṭak (seed part of a ber), peel of which had already been eaten, could be recovered. I was glad that this seed would serve well as her offering to the Gurū. I planted it in the Gurdwārā compound and now it yields good fruit. Respected Sire! this is her contribution. Accept it." The Gurū appreciated the extreme lowliness of mind of the Masaṅd and proclaimed that people's sufferings would vanish after taking the fruit of this tree. It proved to be true. The fruit is even now sent through parcels to various places to the devotees, who make requests for the same. People are actually healed. The Gurū bestowed upon the Masaṅd the gift of the Name and infused in him True Joy.

15. Visit to Gayā—Sermon to Paṇḍits

The Gurū then went to Gayā. It was here that Mahātmā Budh performed great penance. The Paṇḍits of the town told the Gurū that if one offered barley rolls and money at Gayā, his deceased ancestors would get peace and would atonce go to heavens. The Gurū ridiculed their sermons and told them that only good deeds, virtues and worship of One God and repetition of His Name can confer upon one the Gift of Union with Him.

He then moved on to Nālaṅdā and then to Rājgriha, where two Gurdwārās (Saṅgats) exist, one in the memory of the visit of Gurū Nānak and the other in the memory of the visit of Gurū Tegh Bahādur.

Chapter VIII

THE GURŪ WENT TO PATNĀ, TOURED BIHĀR AND WENT TO BENGĀL

1. The Gurū reached Patnā

When the Gurū reached Patnā, he was received with all respect and devotion by the Masaṅds and Sikhs of the place. Excellent arrangements were made for the residence of the Gurū, Mātā Nānkī, (Mātā) Gujrī and other relations and the Sikhs, who had come to Patnā. Masaṅd Rām Rāi, Bhāī Darbārī, Rājā Fateh Chaṅd Mainī and many other prominent Sikhs of Patnā did all that they could do to serve the Gurū.

Gurū Nānak had already visited this city and had

stayed there for nearly four months. The flame of the Sikh Faith was kept burning by successive missionaries, who visited Patnā from time to time.

2. The story of Bhāī Jaitā

Bhāī Jaitā, a devoted Sikh of the Gurū, was a confectioner of Patnā. He used to wear soiled clothes. He was very humble and used to serve Sikhs, who visited his house. He even used to wash their feet and perform other menial services. He would give them food and bed. It was widely known, although erroneously due to misunderstanding, that Bhāī Jaitā never took bath. Many Sikhs made complaints to Gurū Tegh Bahādur about the alleged dirty habits of Bhāī Jaitā. The Gurū sent two Sikhs to his house to make a report of the true facts. These Sikhs, who came as guests of Bhāī Jaitā, did not sleep and went on watching his activities during the night. They saw that he rose up a watch and a quarter before sunrise. There was a very small tank, dug in the compound of his house. This was dry, when the Sikhs came in the evening. Bhāī Jaitā went to that tank, soon after he got up from his bed, to take bath. This was now full of water, which was gushing into it with a great speed. Bhāī Jaitā took his bath, and when he came out, the tank again dried up. He wore new clothes and sat for nearly three hours in deep meditation, praying to the Gurū and God. After performing his prayers, he again wore dirty clothes at day-break. He served the two Sikhs again and went to do his business. This story was narrated to the Gurū by the two Sikhs. The Gurū, the searcher of all hearts, already knew this. He told the Sikhs that the water of the river Ganges used to flow in

the tank in the house of Jaitā each night, at the time of his bath and used to recede back after he had taken a dip. The Gurū further told them that he was one of the most devoted Sikhs. The Gurū visited him at his house, riding on horse-back. There was a small window of Jaitā's house, which became so high and large at the time of Gurū's visit, that the Gurū passed through it without dismounting his horse. The Gurū showered his grace on Bhāī Jaitā, who was extremely happy to receive the Divine Blessings. The house of Bhāī Jaitā was converted into a magnificent Gurdwārā, which stands there now. The window and other things, kept there, in the memory of the Gurū, are worshipped by the visitors.

3. The Gurū then went to Bengāl side

After living at Patnā for some months, the Gurū decided to proceed on the tour of Bengāl. He consoled his mother, wife, all relatives and the Sikhs that they should not feel his separation, as he would return after completing his mission on that side. When his wife (Mātā) Gujrī implored that he should not leave Patnā, he said, "I have to fulfil the Mission of Gurū Nānak. A son will be born to you. He will be the most powerful Gurū and will destroy evil, wickedness and the enemies of truth. So remain here."

Bhāī Bulākī Dās from Dāccā and many others had come to take the Gurū to that side. Rājā Fateh Chand Mainī, masand Rām Rāi and other prominent Sikhs took responsibility for serving, to their best capabilities, the family-members of the Gurū and others at Patnā.

4. The Gurū stayed at Monghyr

The Gurū taking with him Diwān Matī Dās, Bhāī Satī Dās, Bhāī Gurdittā and others, left Patnā in August, 1666 A.D. They passed through several places and then reached Monghyr, where they stayed for nearly a month.[1]

5. The Gurū visited Bhāgalpur, Colgoṅg, Sāhibgaṅj, Katnagar, Lachmīpur, Rāj Mahal and Māldā

The Gurū then proceeded further and stopped at various places, more important of which are Bhāgalpur, Colgoṅg, Sāhibgaṅj, Katnagar, Lachmīpur, Rāj Mahal and Māldā. A number of villages in Bihār are inhabited mainly by Bihārī Sikhs, who observe all religious mandates, as very good Sikhs do. The Gurū stayed at Māldā for some time and had discussion with Muslim Faqīrs and Pīrs on matters of Religion.

6. The Gurū reached Dāccā in October 1666 A.D.

The Gurū visited Gadagrī and Gopālpur etc. and then went to Pabnā. Then he reached Dāccā, in October 1666 A.D.

1. It is submitted that the story given by some authors that Rājā Rām Singh, who was sent with the Mughal Army to invade Assām by Auraṅgzeb, came to Patnā and requested the Gurū to go with him on the expedition and so he accompanied the Rājā to Bengāl and Assām side, is not supported by any reliable evidence and is rather disproved from the contents of the letter that the Gurū wrote to the Saṅgat at Benāras and to other Sikhs from Monghyr. Some of his letters prove that there was one Rājā Rām Rāi of some state in Kāmrūp, Assām, who as his devoted Sikh, came along with others to take him to Assām side.

Chapter IX

THE TOUR OF BENGĀL

1. Gurū Nānak's visit to Dāccā and establishment of centres of Sikh Religion

Dāccā was visited by Gurū Nānak, when he came from Dhubrī in Assām, on his way to Jagannāth Purī, in the beginning of the 16th century. Gurū Nānak got a well constructed in Dāccā and a temple and tank were also built there. The water of the well was famous for its miraculous powers to heal people. All these were situated outside the city near the Īdgāh.

Gurū Nānak preached his Universal Religion in Bengāl also. His teachings of love for all and worship of One God and remembrance of His Name influenced many Bengālīs, who became his Sikhs. The Sikh Missionaries visited Bengāl from time to time. Some Sikh preachers were also sent by Gurū Amar Dās and then by Gurū Hargobiṅd. Bhāī Almast, a prominent Sikh Missionary of Udāsi Sect, also came to Dāccā side with many other devoted Sikhs. Masaṅds were appointed by him at various Gurdwārās at many places, such as Rāj Mahal, Patnā, Calcuttā, Jagannāth Purī and Dāccā.

The devoted local Sikhs and others, through contributions, made a beautiful Gurdwārā in the memory of Gurū Nānak, near the new Public Library on the road going from Ramanā racecourse towards Nilket. A well was also built. It is inscribed there on two stone slabs that the well was built in the memory of Gurū Nānak. Bhāī Nathā

was the Masaṅd, incharge of the place. The well was repaired in Sammat 1890 (1833 A.D.).

2. Royal welcome for Gurū Tegh Bahādur at Dāccā

Large number of devotees and others received Gurū Tegh Bahādur at Dāccā with all respect. They had already built a beautiful spacious house for the Gurū, situated in the Mohallā Saṅgat Ṭolā. This was subsequently converted into a Gurdwārā. Shāistā Khān was then the Governor at Dāccā. He was liberal in his views and was above communalism. He and many of his ministers and high officials used to come and pay respects to the Gurū, who delivered his daily sermons stressing upon the need to worship One God.

3. The Gurū visited other places in Bengāl

The Gurū now decided to visit other places. He proceeded to Jantiā Hills, Sylhet and Sondīp etc. During this tour, he also visited Shāistā Gaṅj, Laksam, Daulat Gaṅj, Sītākuṅḍ and Hathazarī. It was towards the end of 1667 A.D. that he stayed at Chitāgoṅg and also at Sondīp Island. During this tour, Gurdwārās (the Sikh Temples) were built at various places such as Feni, Agartalā, Jorargaṅj, Kursirā, Mirsarāi, Sītākuṅḍ, Comillā, Bhatian, Hathazarī, Kulgaon, Raṅgunīā and Kaṅchannagar. Sikh Religion was adopted by large number of residents of those sides. Sikhs were highly respected all over and some of them were appointed to high posts. On his way back to Dāccā, the Gurū also visited Noākhalī, Chāṅdpur and Narāyangaṅj.

Chapter X

KĀMRŪP AND THE STORY OF RĀJĀ RĀM SINGH

1. Gauhātī and other territory captured by Assāmese

Mīr Jumlā, an able general of Auraṅgzeb, died on the 30th March, 1662 A.D. of malariā fever, while retreating after an expedition to Assām. The powerful Ahom tribe of Northern Assām taught a good lesson to the Mughal army and then some peace terms were settled. But in 1667 A.D. the said tribe, taking advantage of the revolt in Cooch Bihār, captured Gauhātī and some more territory. At that time, Rājā Chakar Dhwaj was the ruler. The Muslim Governor was afraid of attacking the Assāmese, as the Mughal army had already suffered heavy losses on previous occasions.

2. Auraṅgzeb sent Rājā Rām Singh to recapture the lost territory

On receiving information about the loss of Gauhātī and other territory, Auraṅgzeb gave order, in January, 1668 A.D., to Rājā Rām Singh son of Rājā Mirzā Jai Singh, to proceed to Gauhātī, with a large force to recapture the lost territory. Rājā Mirzā Jai Singh had already died and it was believed that his death was due to slow poisoning, administered at the instance of the Emperor. His son, Rājā Rām Singh, was sent to Assām to punish him for his alleged conspiracy for helping Shivā Jī in his escape, who was under house arrest

at Agrā. Some Muslim commanders were to accompany Rājā Rām Singh, so that he might not collude with the Assāmese. In fact, the Mughal army seldom succeeded in their attacks on the Assāmese. The Emperor thought that if Gauhātī etc. was captured, his lost prestige would be restored and if the expedition failed and the Rājā was killed, he would annex the whole of Rājpūtānā.

Before the Rājā started on the expedition from Delhi, his principal queen had advised him to meet Gurū Tegh Bahādur and seek his grace and protection. The Rājā and his family were great devotees of Sikhism.

3. Rājā Rām Singh went to Patnā and then to Dāccā

Rājā Rām Singh reached Patnā in due course and met Mātā Nānkī and Mātā Gujrī. He paid due respects to them. He stayed there for a week. There he came to know that Gurū Tegh Bahādur was already in Bengāl.

The Rājā proceeded to Dāccā. Shāistā Khān, the Viceroy, and other nobles welcomed him, when he reached Dāccā.

4. The Gurū accompanied the Rājā on his expedition

Rājā Rām Singh took from Māldā some Muslim Pīrs with him due to his fear of anticipated destruction by the magicians of Assām, who were reputed to possess supernatural powers, through charms and witchcraft etc.

The Rājā with his army met Gurū Tegh Bahādur at Dāccā. After paying the greatest respects to the Gurū and making costly offerings, he told the story of his expedition and requested the Gurū to accompany him to Assām.

In December, 1668 A.D., the Rājā with his army proceeded towards Assām. Gurū Tegh Bahādur also accompanied him. They reached Assām in February, 1669 A.D. The Rājā encamped at Rańgmatī, while the Gurū stayed at the shrine of Gurū Nānak at Dhubrī.

5. Gurū Nānak's visit to Assām and the Gurdwārā at Dhubrī

Gurū Nānak had visited Kāmrūp, during the reign of Ahom King, named Suhuńgmuńg, who was also known as Savarga Nārāyan. Gurū Nānak stopped at Dhubrī, on his way to Kāmakhyā. It was here that Gurū Nānak converted the famous Vaishnav Saint Sankara Deo to his own Faith. He left the worship of idols and abandoned the pride of caste. Uptil today his followers are believers in the Sikh Religion.

6. The battle began—The magicians threw big rock and tree towards the Gurū and then begged pardon

Magic women were collected by the Ahoms to cause destruction of the enemy, through charms, science of demonology magic and witchcraft etc. They were sent to Gopālpurā. The leader magician, a washer-woman, pitched her tent just opposite the tent of Gurū Tegh Bahādur, who was staying at Dhubrī, as already stated above. First, she started a storm, raised columns of moving fires and showed other miracles, just as sidhs performed their miraculous feats, when Gurū Nānak met them in his tours.

Neither the fires, nor the storm could cause any harm, as Gurū Tegh Bahādur had instructed all to meditate on God and go on repeating His Name. The magic women, having failed in their first efforts, then threw a stone 26 feet long with the thickness of 36 inches × 28 inches × 33 inches × 28 inches. The huge hillock-like slab of stone came swinging through the sky and struck the ground, where Gurū Tegh Bahādur was camping. The speed and force, with which it came, can be better imagined by the fact that nearly half of it went into the ground. (It even now stands about 13 feet above the ground, at an angle of nearly 50 degrees. Anybody can go and see this. There is conclusive evidence of the fact that when the English officials tried to destroy it, blood oozed out of it). Then a tree was thrown by the magicians through their magical powers towards the Gurū, but though it fell near the Gurū's camp, no harm was caused. (The old roots, as well as, the new ones of this tree, lying at the spot, can be seen by anybody). At this, the Gurū stretched his bow and aimed his arrow at the stage of magic, which was blown to pieces and there ended the mischief of the magic-women. They all then came to beg pardon of the Gurū and fell at his feet. The Gurū instructed them to leave useless practices of yog and charms etc. and to meditate on One God and His Name. They promised to do so and became Sikhs.

7. Peace terms settled on the advice of the Gurū

Although the King of Kāmrūp wanted the hostilities to continue, yet his mother prevailed upon him to enter into peace terms, as she had, in a vision, seen her goddess Durgā, addressing her that it was futile to oppose Rājā Rām Singh, who had come with Gurū Tegh Bahādur, seated as the Ninth

Gurū, on the throne of Gurū Nānak. Both the parties now wanted peace. The Gurū's advice that both sides should stick to their previous boundaries was accepted. This was in 1670 A.D.

8. Mound at Dhubrī in memory of Gurū Nānak's visit erected

The Gurū then ordered that the happy occasion of peaceful settlement should be celebrated by erecting the mound of Peace at Dhubrī in honour of the visit of Gurū Nānak. Soldiers on both sides and all other brought red earth from Rańgāmātī for erecting the big mound. Some followers of the Gurū settled there. Their descendants now reside in Dhubrī and Chaotālā, etc.

9. Son born, as an heir, to Rājā Rām Rāi through Gurū's boon

The Gurū then visited other places in Assām. Rājā Rām Rāi, with his two queens, came to pay respects to the Gurū. On hearing the sermons of the Gurū, Rājā Rām Rāi and his queens became Sikhs. The Rājā requested the Gurū to grant him the boon of a son, as he wanted an heir to his throne. The Gurū, with his signet ring, stamped its impression on the thigh of the Rājā and said, "A son will be born, who will bear the impression of my seal on his forehead, make him a Sikh of Gurū Nānak."

An heir was subsequently born, bearing the Gurū's stamp on his forehead. He was named Rattan Chańd (Rattan Rāi).

Chapter XI

FROM ASSĀM TO PATNĀ

1. From Assām to Dāccā and then to Calcuttā

Gurū Tegh Bahādur left Assām in April, 1670 A.D. He reached Dāccā in May, 1670 A.D. The Sikhs came to Dāccā in large numbers from Sylhet, Chittāgoṅg, Sondīp etc. After a short stay, he made preparations to visit Purī in Oṛissā and then go to Patnā. After leaving Dāccā, he went to Calcuttā, visiting Pabna, Chaudangā, Darsanā, Bānpur, Bagula, Rānāghāt, Madanpur, Kañchrepāṛā, Naihati and Barrackpur etc., in the way.

In Calcuttā (Hoogly) Gurū Nānak had stayed on the bank of the river. At this place, a big Gurdwārā called Baṛī Saṅgat, stands now. Gurū Tegh Bahādur stayed at the place, called the Gurdwārā Chhotī Saṅgat. The Rājā of Burdwān invited Gurū Tegh Bahādur to visit his capital. He and his family members became Sikhs.

2. Visit to Purī

The Gurū, after leaving Calcuttā, visited Jaleswar, Rupsā, Bālāsore, Cuttack, Bhubneswar and reached Purī, in November, 1670 A.D. Gurū Nānak had also visited this place in 1508 A.D. Almast was sent as a missionary, at this place, during the time of Gurū Hargobiṅd. Gurū Tegh Bahādur during his stay of a fortnight, at Purī, preached the gospel of the Sikh Faith.

3. Return to Patnā

Having come to know that the campaign to convert non-Muslims to Islām had taken a serious and a horrible shape, the Gurū abandoned his scheme to visit Southern parts of India. He started for Patnā. Rājā Rām Rāi of Assām also accompanied him to Patnā. He visited Midnāpore, Vishnūpur, Bankurā, Gomoh and Gayā on his way. Sikhs, whose ancestors had established a Sikh temple at Midnāpore, still reside there. A Sikh temple, named as Vāhegurū Temple, exists at the place of the Gurū's stay at Vishnūpur. The Gurū returned to Patnā, after an absence of nearly four years. He first stayed at the garden of the Muslim Nawāb of Patnā, situated on the outskirts of the town. A beautiful garden and Gurdwārā exist there now, and all the Sikhs, who visit Patnā, go to this garden to pay respects. There is a well in the garden, where devotees take bath, and their prayers, sincerely made, are fulfilled.

It was at this garden that people of Patnā along with the child (Gurū) Gobiṅd Singh, his mother, grand-mother and other relatives and Sikhs came to meet and welcome the Gurū. There were great rejoicings in Patnā.

Chapter XII

BACK TO ANAṄDPUR

Gurū Tegh Bahādur left Patnā for the Punjab, leaving all family members there. Before leaving them, he directed that the Divine Child should be brought up

according to his wishes and that in due course he would send for all of them and then all should come to the Punjab. The Gurū declared that the Divine Child would destroy falsehood, would protect true religion, would save the down-trodden and would efface the evil-doers. Before his departure, the son requested his father to take him alongwith him. The reply was "My darling son, you are still young, spend sometime here and then I will send for you all to Anandpur. It is you, who have to complete what remains to be done as yet, at Anaṅdpur." The Gurū passed through Jaunpur, Ajudhiā, Lucknow, Shahjahānpur and Murādābād.

At Jaunpur, a devoted Sikh, named Bhāī Gurbaksh Singh, came to pay respects to the Gurū. He was a famous Rāgī (musician and singer of Divine Hymns of the Gurūs).

The Gurū showered his grace and gave to him as a gift a Mardaṅg (a musical instrument) which was brought from Bengāl. Subsequently, the house of Bhāī Gurbaksh Singh was converted into a Gurdwārā, known as Saṅgat Mardaṅgpurī. This instrument is still kept there.

The Gurū continued his journey; and after passing through Delhi, he visited Kurkhetar, Saifābād (where Nawāb Saif-ud-Dīn welcomed him) and other places and then reached Anaṅdpur in the beginning of 1671 A.D.

As directed by the Gurū, all the family members and child (Gurū) Gobiṅd Singh left Patnā sometime later and reached Anaṅdpur in due course, the details of which have been given in the author's book *The Life Story of Srī Satgurū Gobiṅd Singh Jī Mahārāj and Some of His Hymns.*

Chapter XIII

ATROCITIES AND INJUSTICE

1. Preliminary

Historical events, briefly narrated here, will give some idea of only some of the events, which happened before the climax reached, when Sher Afghān Khān made his decision to convert all to Islām.

It is submitted that our Muslim brethren and the great Islām are worthy of all respect. The mere fact that some rulers, who happened to be Muslims, were responsible for some heinous acts, does not at all affect the great virtues and the noble teachings of the great Prophet.

History recites countless inhuman barbarities committed by persons, against their co-religionists (not to say of persons belonging to other religions).

The fault is not that of Religion, but is of those, who, in the name of religion, commit irreligious acts, wholly prohibited by the founder of the religion.

Detailed submissions made in this connection under the heading "Dear Muslim Brethren", in the introduction may be perused.

2. Jahāṅgīr to Auraṅgzeb

After Shāh Jahān ascended the Delhi throne on the 4th February, 1628 A.D., large number of his near relations, including the sons of the deceased Prince Daniyāl, were all killed, under his orders.

Jahāngīr had kept Dārā and Aurańgzeb, his grand-sons (sons of Shāh Jahān) as hostages at Lāhore, since 1626 A.D. When Shāh Jahān ascended the throne, he ordered them to be brought to Agrā. Before Aurańgzeb sat on the throne on the 31st July, 1658 A.D., he accorded most cruel treatment to his father, his brothers and others in order to capture power. He imprisoned Shāh Jahān on the 18th June, 1658 A.D. in the Agrā Fort and starved him to death. He got hacked his elder brother Dārā Shikoh to pieces, after giving him a most disrespectful treatment. His dead body was placed on an elephant and paraded through the city. He arrested his brother Murād on the 15th July, 1658 at Mathurā and put him in prison. He then got him beheaded by his two slaves in the prison cell.

In order to divert the attention of his co-religionists from his most cruel actions, Aurańgzeb devised the scheme of mass conversion of non-Muslims to Islām by resorting to all kinds of methods. He proclaimed himself to be the protector of faith. In order to further gain the sympathies of Muhammedans, he sent priests to Makkā and Madinā with big amounts and presents.

On the 10th March, 1659 A.D., Aurańgzeb visited Banāras and issued an order that no new Hindū temple should be allowed to be erected. In 1664 A.D., he issued another order that already built Hindū temples should not be allowed to be repaired. He then ordered that the temples situated in Eastern Bengāl and Orissā should all be demolished.

Aurańgzeb also married Hindū princesses. His principal queen, named Nawāb Bāī, who gave birth to his successor, Bahādur Shāh, was a Hindū princess of Kashmīr. Another,

whom he married, was his favourite Hīrā Bāī. He rightly thought that he needed the help of Hindū Rājpūt warriors, so he used them for war purposes and did not molest them much.

Some years before he sat on the throne, he as Governor of Gujrāt, ordered in 1645 A.D. that the temple Chiṅtāman should be changed into a mosque and he named it as Quwat-ul-Islām. A cow was slaughtered in its compound. However, under the orders of Shāh Jahān, it was again restored to its original condition and given back to Hindūs.

It is worthy to note that there were some really God-fearing Muslim Governors like Shāistā Khān, Governor of Bengāl, who ignored the Emperor's unjust orders of giving brutal and inhuman treatment to Hindūs in order to bring them to the fold of Islām.

The schools of Hindū civilization and learning, existing at places, like Benāras, Multān and Tāttā, were got closed and demolished under the orders of Aurańgzeb. Converts were given special posts, facilities and rewards. They were given preferential rights to succeed to the dead persons and were entitled to be released from prisons on conversion. Hindūs could hold no fair. Accountants and others, who happened to be Hindus, were removed from service. Singers, musicians and poets were also the victim of his wrath and they had to leave their profession. Their houses were searched and their musical instruments were collected and burnt. The royal poets were dismissed from service and their salaries were discontinued.

Hindūs of Delhi and surrounding areas used to assemble near the palace windows of the Emperor, in order

to represent that the discriminatory orders of taxation etc., passed against them, might be withdrawn. But their feeble voice had no response. One day, vast crowd of Hindūs, gathered near the Shāhī Mosque, with a view to make humble request to the Emperor for getting justice when he would come to offer prayers. It became very difficult for the Emperor to pass through the big gathering, so he ordered that horses and elephants should be brought and directed against the mob. This order was complied with and a large number of helpless people were trampled to death and thus the way was cleared. The strong protests and revolts yielded no fruitful results and the atrocious orders of the Emperor were strictly enforced.

The economy of the country suffered. Even Mohammedan masses were discontented. Most of the people could not get meals and had to die of hunger. Strong protests against the unjust rule were made by conscientious persons, like Rānā Rāj Singh, the representative of the Rājpūts and even by the Emperor's son Akbar. There were revolts in the Southern Muslim States and also in the North-West by Pathāns. Khushāl Khān Khatak, the poet warrior, raised the banner of revolt; but having been betrayed by his own son, was put in prison. Even the nature revolted. There were earthquakes. An ominous star appeared in the East.

Shāh Jahān died in January 1666 as prisoner of his son Aurańgzeb, who did not even join his funeral procession and other death ceremonies. In the beginning of 1669, the farmers of Mathurā, under the leadership of Gokal, revolted against the regime. This continued for nearly one year. Many people belonging to Satnāmī sect resided in the

district of Nārnaul. They earned their livelihood by doing works of different kinds, such as tilling the land and did not believe in begging. They were peace-loving men, although they used to carry weapons. They were too much harassed by many Muslim officers, without any fault of them. This inflamed them. They attacked and captured the city of Nārnaul in May, 1670 A.D. and tried to proceed to Delhi. However, with scanty weapons at their disposal, they could not face the Mughal army, which ruthlessly cut all of them to pieces.

Auraṅgzeb hated Shiā Muslims and called them heretics and carrion eating demons.

Mir Jumlā, Governor of Bengāl captured the capital of Cooch Behār on the 19th December, 1661 A.D. and he got all Hindū temples in the city demolished. He himself cut to pieces the idol of Nārāin, with a heavy axe.

On the 10th April, 1664 A.D., an order was issued by Auraṅgzeb that all Hindūs must pay double the taxes as compared to Muslims. Some time later, he gave total exemption to Muslims. Under an order dated the 14th October, 1666 A.D., the outer boundary wall of the Temple of Keshav Rāo at Mathurā was demolished and in January 1670 A.D. the whole of it was demolished.

Previously Shāh Jahān had also issued similar orders that no new Hindū temple should be built and old ones should not be repaired. But this order was not to be applied to the Sikh Gurdwārās, because he found that idols were neither kept nor worshipped there.

Chapter XIV

THE MARTYRDOM OF GURŪ TEGH BAHĀDUR

Emperor Aurańgzeb was at the zenith of his power. He had already killed his father of hunger in prison and his own brothers Dārā Shikoh and Murād. Even Muslims began to hate him. We have already seen that in order to divert their attention, he adopted the policy of forcible conversion of the Hindūs and massacre of those, who refused to relinquish their faith. A general order was issued that converts would enjoy special privileges, jāgīrs and offices. Special taxes were levied on Hindūs. All kinds of restrictions were placed upon them. Aurańgzeb directed that all peaceful methods of persuasion, offer of money and infliction of tortures should be first tried; and if all these methods failed, then resort should be had to murdering the infidels. He ordered that cows should be killed and their flesh should be thrown in wells, and Hindūs should be forced to drink water of those wells.

Under the royal orders, all governors in the States were directed to make a comprehensive programme of conversion. Sher Afghan Khān, the Governor of Kashmīr, wanted to beat all records of these nefarious and brutal activities. Sacred threads of the Hindūs were forcibly removed either on their conversion or when they were killed. It is said that heaps of sacred threads, each day collected in this manner, weighed nearly one and a half maund. Sher Afghan Khān thought one day that if he could convert the leaders of the Kashmīrī Pańdits, then all the bloodshed might be avoided

and Kashmīrī Hindūs would then willingly adopt Islām. He sent for them and told that it was futile for them to resist the command of the Emperor. They replied that they might be allowed time of six months, so that they could consider the serious problems facing them.

After they left Sher Afghan Khān, they sat in a conference to think of the next step. It was decided by them to make prayers to the gods and goddesses, so that the way to get protection could be found. They visited all famous temples in Kashmir. One day they heard Divine Words (which were supernatural and mysterious) that they should seek protection of the religion by meeting the Ninth Satgurū, sitting on the throne of Srī Gurū Nānak Dev. These leaders started for Punjāb and in due course reached Anaṅdpur, after performing religious ceremonies and paying respects at the sacred tank of Nectar built by Gurū Rām Dāss at Amritsar. On reaching Anaṅdpur, they were introduced to the ministers of the Gurū and soon after they had the opportunity to meet him. They narrated their most woeful and pitiable tales before him and told in detail the unheard of atrocities committed on the Hindūs in Kashmīr. They prostrated before the Gurū and sought his help, so that their faith could be preserved. The Gurū remained silent for a good deal of time and was absorbed in deep thoughts. (Gurū) Gobiṅd Singh, who was then a child of nine years, was playing in the hall. He came near his father and asked him the reason for his silence.

The father said, "Dear son, you are a child and the matter involved is of the most serious nature. These helpless Paṅdits have come from Kashmīr and there is none to protect them. They are ordered to face forcible conversion

or death. There is no brave man who can sacrifice his life and uproot the rule of injustice."

The child replied, "Sir, there cannot be a more brave personality than your goodself. You are the most worthy Satgurū, who can save the dying religion and infuse life into it."

Gurū Tegh Bahādur was pleased to hear these words from his brave son and declared that he would go to Delhi and sacrifice himself in order to save the Hindū religion. He told the Kashmīrīs to inform the ruling authorities at Delhi to convey this message : "Gurū Tegh Bahādur, the Ninth Gurū, is the present successor of Gurū Nānak Dev. He will protect our religion. In case you convert him as a Muslim, all of us will also change our faith willingly."

The Kashmīrī Paṅdits paid their most humble respects to the Satgurū and after taking his permission left Anaṅdpur Sāhib for Delhi. The message was duly conveyed. The Emperor was highly pleased at this and he declared that either miracles would be shown to him by the Ninth Gurū or he would be forced to become a Muslim. Orders were issued by him to bring the Gurū to Delhi. Officers were sent there. They were directed to pay due respects to the Gurū. After travelling for some days, the emissaries of Emperor Auraṅgzeb reached Anaṅdpur Sāhib and obtained the audience of the Satgurū, in the morning. When the message of the Emperor was conveyed, the Gurū replied that he would himself visit Delhi after the rainy season.

Now the time came for the Ninth Gurū to leave the entire family and never to return again to Anaṅdpur Sāhib. He started for Delhi in the early part of the month of June. Bhāī Matī Dāss, Bhāī Dyāl Dāss, Bhāī Satī Dāss, Bhāī

Gurdittā and many other Sikhs accompanied him.

After passing through various cities and towns the Satgurū finally reached Āgrā, in the month of October. The Emperor had already issued stern order to arrest the Gurū at his arrival at Delhi, which was already delayed. As to how the Kotwāl of Āgrā came to know about the presence of the Satgurū at that place need not be detailed here. Having come to know that the Ninth Gurū could be arrested at Āgrā, the Police Officers approached him and requested him to kindly accompany them to the Fort of Āgrā, till further directions from the Emperor were obtained. The Satgurū entered the Fort on his horse alongwith his five Sikhs. He was happy as before and was perfectly calm. At the command of the Emperor, twelve hundred horsemen came to Āgrā to bring the Gurū to Delhi. They were directed to pay due respect to him.

When the Gurū alongwith his five Sikhs arrived Delhi, he was given proper accommodation and respect. He was taken before the Emperor on the next morning. The Emperor gave the following advice to Gurū :

> "I want only one religion i.e. Islām in the world and in India. I want to destroy Hindū religion, as well as, those who believe in it, because it is worthless and believers in it will go to hell. I want to show favours to Hindūs by converting them to Islām and then to bestow all kinds of worldly gifts upon them. I want you to help me in this noble task. You have got large number of disciples. In case you embrace Islām, all others will follow you."

The Satgurū gave the following reply :

> "Everybody on this earth is subject to the Will of God. It is His Will that there should be more than

one religion in the world. If God Almighty wished, otherwise, he would not have allowed Hindū religion to exist. No body on earth can undo His Command. I will not relinquish my religion and you will find that besides two religions i.e. Hinduism and Islām, the third one i.e. the Sikh Religion founded by Gurū Nānak Dev, will also flourish in the world."

History tells us that at this the Emperor told the Gurū that he had a vision in which God Almighty came to him and commanded him to convert everybody to Islām, and that he was obeying that order. The Gurū replied that the story manufactured by him was wholly false and that he would give occular proof of the fact that three religions and not one would continue to exist. A huge quantity of pepper was sent for, as directed by the Gurū, in order to prove that what he asserted was true. Fire was put to it, and after it was reduced to ashes, the Gurū directed the ashes to be pounded and sifted. This direction was obeyed and it was found that three pepper pods came out whole and were not burnt at all.

The Gurū then said, "Here is my answer. Your desire was to create one religion out of two, but the Will of God is that three religions will be created out of two. God will destroy the sinful and evil doers and preserve truth and virtue. All is in His Hands. Do not think of your evil schemes. Just as three pepper pods have been saved from fire, all the three religions will continue to flourish under the kind protection of Almighty God."

Instead of mending his ways, the Emperor was highly enraged. He ordered that the Gurū should be closely watched. Some days later, the Emperor again sent for the

Gurū. Aurańgzeb again asserted that he would serve the Gurū in every possible manner, in case he embraced Islām, and would give him the highest religious position of a Pīr.

The Satgurū replied, "I will never become a Muslim. Followers of all religions are created by God and are equal. God regulates the world. Even the biggest prophets and religious leaders could not convert the entire world into one religion. God alone is the Supreme Being. He does what He likes. O' Aurańgzeb, you are nobody to convert everybody to Islām, because the entire power to create and destroy vests in the hands of Almighty God. Your ego does not allow you to realise that one day you will become part of the dust. Be afraid of God and set right your ways."

This was like adding fuel to the fire. The Gurū was then sent to prison. It was directed that he should be tortured. Nothing could change the unbending will of the Great Gurū. Messengers, sent by the Emperor to persuade the Gurū to perform miracles or to embrace Islām, had to go back dejected.

The Gurū said, "Performance of miracles is to undo the Will of God. This entails the wrath of Almighty God. Only fools perform miracles. I do not want any office of yours. I will not embrace Islām. Do whatever you like."

Note : (It may be noted here that the Sikh Gurūs never believed in miracles, although they had the maximum power to perform these. According to the Divine Hymns of the Gurūs, the miraculous powers to obtain wealth and to do or undo things follow automatically by worshipping God and His Name. Although the Sikh Gurūs did not perform any miracles intentionally, yet the Divine Powers automatically created wonderful and extraordinary situations).

The Gurū was again taken to the prison. But by the Grace of Almighty God, he used to meet and dine with the Sikhs at Delhi outside the walls of the prison after the doors used to be unlocked miraculously. Bhāī Matī Dāss, a devoted Sikh, accompanying the Gurū, wanted to put an end to the Mughal rule by the exercise of his miraculous powers, but the Gurū advised him to keep calm and to abide by the Will of God. Soon after, Bhāī Matī Dāss was mercilessly murdered under the order of the Emperor. He was tied between two pillars and his body was cut into two parts with a saw from head downwards. When the executioners started applying the saw to his body, Bhāī Matī Dāss began reciting Jap Jī Sāhib. He continued to do so even when the saw was moving slowly through his body. He went on repeating this morning prayer till its completion, when the sawing of the body also finished.

Another devoted Sikh, Bhāī Diālā, who had accompanied the Gurū, was ordered to be thrown in a cauldron of hot boiling water. He faced this punishment cheerfully and left this world, without yielding to the unjust orders of the Emperor.

The Emperor was not satisfied with what he had done. He directed that the Gurū should be put in an iron cage. Even this had no effect on the Gurū, who declared, "I refuse to accept your religion or command. I will not relinquish my own faith. Your empire will perish. You have cut your own roots. I am not afraid of death. One day this mortal body is to become dust. I gladly accept death. Do whatever you like." The Emperor then ordered that the Gurū should be executed in the Chāṅdnī Chowk at Delhi. At this, some of the Mohammedan Governors, responsible for keeping

watch at the jail, who had noble hearts within them, began to weep. The Gurū consoled them. Before the order was actually executed, Sayed Ādam Shāh, accompanied by important officers of the Emperor and the top most Muslim priests of Delhi once again approached the Gurū and requested him not to die in vain and to embrace Islām. The reply of the Gurū was, "My Sikh religion is most dear to me. No punishment, penalty or fear of death can make me relinquish this. This is my final reply."

The Chāṅdnī Chowk, where the great Sikh Temple, Srī Sīs Gaṅj Sāhib now stands, was selected as the site for execution. The Gurū sat beneath the banyan tree and began reciting the Jap Jī Sāhib. He told the executioner to apply his sword at the time when he would bow his head before God, at the end of his prayers. This was complied with. It is said that the head of the Satgurū became separated and fell on the ground before the sword could touch his neck. Immediately thereafter a big storm arose. There was huge dust. Nobody came forward to take the body or the head of the Gurū, because everybody was afraid of the atrocious Emperor. A poor Sikh, named Bhāī Jaitā had the courage to carry away the head of the Gurū from the place, and by stages he came to Anaṅdpur Sāhib.

Some Sikhs were sent to meet Bhāī Jaitā, who was bringing the head of the Ninth Gurū to Anaṅdpur Sāhib, for the purpose of escorting it. It was decided that the head should be cremated at Anaṅdpur Sāhib and not at Kīratpur Sāhib. The message of the Ninth Gurū to protect the true religion and to destroy the wicked ones was conveyed by the messenger. The gathering began to weep on seeing the head. But the Tenth Gurū consoled them in the following

words :

> "Why do you mourn. My father left this world, in order to protect the true religion. He assumed the human birth for this purpose and after completing his noble task had returned to his Heavenly Home. He is beyond births and deaths. Your mourning is useless."

A pyre of sandal wood was constructed. Perfumes were sprinkled. Jap Jī Sāhib and other Hymns were recited. Gurū Gobiṅd Singh lit the pyre.

So far as the body of the Gurū was concerned, a Lubānā Sikh Lakhi Rāi, belonging to the village Rakāb Gaṅj (where a magnificent Gurdwārā has been built now near the House of Parliament at New Delhi), came forward with his fellow villagers with a large number of carts. The leader of the Labānās hastily put the body of the Gurū in one of the carts, full of cotton and ran away to his village. He put the body on the pyre made within his house. The Lubānās then burnt the whole of the village, so that it might not be known to the Emperor that they had performed the last rites of the great Gurū. The Lubānās represented to all that their houses were burnt by accidental fire. They collected the remains of the Gurū, put them in a copper vessel and buried it under the earth, at the site of the funeral.

The condition of the Emperor, after these cruel murders, was deplorable. He became sad and repentant. He was consoled by his ministers but the voice of his conscience continued chiding him for his wilful sins and crimes, committed against innocent souls. He soon saw Bhāi Matī Dāss in sleep and saw him upturning his bed and ordering him to leave Delhi.

Soon after the martyrdom of Gurū Tegh Bahādur, more messengers from Delhi had arrived at Anaṅdpur. They brought five paise and a coco-nut, as directed by the Ninth Gurū for ceremoniously installing Gurū Gobiṅd Singh as his successor. These were placed before him and the Divine Light of Gurū Nānak Dev, which passed from one Gurū to another in succession, came to reside within the Tenth Gurū. Thus the formal ceremony of enthroning the tenth Gurū was performed on the 29th march, 1676 A.D.

Bhāī Lakhī Rāi, the Lubānā, who had cremated the body of the Ninth Gurū, soon visited Anaṅdpur Sāhib and paid his respects to the Tenth Gurū. He gave full details of the events. He described how the Sikhs were terrified and none dared go near the body of the Ninth Gurū on account of fear of death. They were afraid of death and left the body and the head at the place of martyrdom.

At this, Gurū Gobiṅd Singh Jī took an oath that he would convert the Sikhs into KHĀLSĀ and give them such a form that each one of them can be recognised in lakhs of people and will bot leave his ground, come what may. It was inter alia for this reason that the Gurū ordered the Sikhs to keep long hair and beard and to tie turbans.

When Bhāī Lakhī Rāi told him that he had buried the ashes of the Ninth Gurū at the site of the pyre, the Gurū directed him not to raise any temple at the spot and that he would himself go there and get it erected.

Note : The false and baseless story narrated in Styar-ul-Mutaakharin by its author that Auraṅgzeb directed the body of the Gurū to be cut into pieces and exhibited it at various parts of the city, is wholly false and baseless. The Tenth Gurū himself mentions in the *Vachitar Natak* (Autobiography written by him) that

"the Ninth Gurū protected the sacrificial threads and frontal marks of the Hindūs, that he displayed the greatest courage and bravery, that he put an end to his life for protecting saints, that he gave his head but did not utter a single groan, and that he did not swerve from his determination No one else acted in the way in which the Ninth Gurū acted. The whole world was in mourning when the ninth Gurū left this world but there was rejoicing in Paradise."

SALOK MAHALĀ 9

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
IK ONKĀR SAT(I)GUR PRASĀD(I)

ਸਲੋਕ ਮਹਲਾ ੯ ॥
SALOK MAHALĀ 9.

ਗੁਨ ਗੋਬਿੰਦ ਗਾਇਓ ਨਹੀ, ਜਨਮੁ ਅਕਾਰਥ ਕੀਨੁ ॥
Gun Gobiṅd gāio nahī, janam(u) akārath kīn(u).
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ, ਜਿਹ ਬਿਧਿ ਜਲ ਕਉ ਮੀਨੁ ॥੧॥
Kahu Nānak Har(i) bhaj(u) manā, jeh bidh(i) jal kau mīn(u).-1-

ਬਿਖਿਅਨ ਸਿਉ ਕਾਹੇ ਰਚਿਓ ਨਿਮਖ ਨ ਹੋਹਿ ਉਦਾਸੁ ॥
Bikhian sio kāhe rachio, nimakh na hoh(i) udās(u).
ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ, ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸ ॥੨॥
Kahu Nānak bhaj(u) Har(i) manā, parai na jam kī phās.-2-

ਤਰਨਾਪੋ ਇਉ ਹੀ ਗਇਓ, ਲੀਓ ਜਰਾ ਤਨੁ ਜੀਤਿ ॥
Tarnāpo eio hī gaio, līo jarā tan(u) jīt(i).
ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ, ਅਉਧ ਜਾਤੁ ਹੈ ਬੀਤਿ ॥੩॥
Kahu Nānak bhaj(u) Har(i) manā, audh jāt(u) hai bīt(i).-3-

ਬਿਰਧਿ ਭਇਓ ਸੂਝੈ ਨਹੀ, ਕਾਲੁ ਪਹੂਚਿਓ ਆਨਿ ॥
Biradh(i) bhaio sūjhai nahī, kāl(u) pahūchio ān(i).
ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ, ਕਿਉ ਨ ਭਜੈ ਭਗਵਾਨੁ ॥੪॥
Kahu Nānak nar bāvare, kio na bhajai Bhagwān(u).-4-

ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਸਗਲ, ਜਿਨਿ ਅਪੁਨੀ ਕਰਿ ਮਾਨਿ ॥
Dhan(u) dārā sanpat(i) sagal, jin(i) apunī kar(i) mān(i).
ਇਨ ਮੈ ਕਛੁ ਸੰਗੀ ਨਹੀ, ਨਾਨਕ ਸਾਚੀ ਜਾਨਿ ॥੫॥
In mai kachh(u) saṅgī nahī, Nānak sāchī jān(i).-5-

God is only one, He is realised with the grace of the True Gurū.

SALOK OF THE NINTH SATGURŪ

You have never sung the praises of God and have wasted your birth (human life) in vain.
(Satgurū) Nānak says, O mind (man)! worship God as the fish loves water. -1-

Why are you absorbed in poisonous (sinful) deeds? You do not renounce them (even) for a moment.
(Satgurū) Nānak says, O mind (man)! repeat the Name of God, so that the noose of death may not strangle you.-2-

Youth has passed away in vain; the old age has overpowered the body.
(Satgurū) Nānak says, O mind (man)! repeat the Name of God, the age is passing away (decreasing). -3-

You have become old; but you do not (even now) realise that the time of death has arrived.
(Satgurū) Nānak says, O mad mar ! why don't you worship God? -4-

(There are) wealth, wife and riches (property) and all else, which you deem as your own;
None of these will, (however) befriend and accompany you; believe this to be true, says (Satgurū) Nānak. -5-

ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ, ਹਰਿ ਅਨਾਥ ਕੇ ਨਾਥ ॥
Patit-udhāran bhai-haran, Har(i) anāth ke Nāth.
ਕਹੁ ਨਾਨਕ ਤਿਹ ਜਾਨੀਐ, ਸਦਾ ਬਸਤੁ ਤੁਮ ਸਾਥਿ ॥੬॥
Kahu Nānak teh jānīai, sadā basat(u) tum sāth(i).-6-

ਤਨੁ ਧਨੁ ਜਿਹ ਤੋ ਕਉ ਦੀਓ, ਤਾਂ ਸਿਉ ਨੇਹੁ ਨ ਕੀਨ ॥
Tan(u) dhan(u) jeh to kau dio, tāṅ sio neh(u) na kin.
ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ, ਅਬ ਕਿਉ ਡੋਲਤ ਦੀਨ ॥੭॥
Kahu Nānak nar bāvre, ab kio ḍolat din.-7-

ਤਨੁ ਧਨੁ ਸੰਪੈ ਸੁਖ ਦੀਓ, ਅਰੁ ਜਿਹ ਨੀਕੇ ਧਾਮ ॥
Tan(u) dhan(u) saṅpai sukh dio, ar(u) jeh nīke dhām.
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ, ਸਿਮਰਤ ਕਾਹਿ ਨ ਰਾਮੁ ॥੮॥
Kahu Nānak sun(u) re manā, simrat kāh(i) na Rām(u).-8-

ਸਭ ਸੁਖ ਦਾਤਾ ਰਾਮੁ ਹੈ, ਦੂਸਰ ਨਾਹਿਨ ਕੋਇ ॥
Sabh sukh dātā Rām(u) hai, dūsar nāhin koe(i).
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ, ਤਿਹ ਸਿਮਰਤ ਗਤਿ ਹੋਇ ॥੯॥
Kahu Nānak sun(i) re manā, teh simrat gat(i) hoe(i).-9-

ਜਿਹ ਸਿਮਰਤ ਗਤਿ ਪਾਈਐ, ਤਿਹ ਭਜੁ ਰੇ ਤੈ ਮੀਤ ॥
Jeh simrat gat(i) pāīai, teh bhaj(u) re tai mīt.
ਕਹੁ ਨਾਨਕ ਸੁਨ ਰੇ ਮਨਾ, ਅਉਧ ਘਟਤ ਹੈ ਨੀਤ ॥੧੦॥
Kahu Nānak sun re manā, audh ghaṭat hai nīt.-10-

ਪਾਂਚ ਤਤ ਕੋ ਤਨੁ ਰਚਿਓ, ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨ ॥
Pāñch tat ko tan(u) rachio, jānoh chatur sujān.
ਜਿਹ ਤੇ ਉਪਜਿਓ ਨਾਨਕਾ, ਲੀਨ ਤਾਹਿ ਮੈ ਮਾਨੁ ॥੧੧॥
Jeh te upjio Nānkā, līn tāh(i) mai mān(u).-11-

God is the saviour of the mean sinners, t' e Remover of fears and the Master of the helpless.
Says (Satgurū) Nānak, know Him and believe that he ever resides with you. -6-

You have not loved Him, Who has given to you the (human) body and wealth.
(Satgurū) Nānak says, O mad man! why do you tremble now as a mean man? -7-

God has given you human body, wealth, property, comforts and big houses;
(Satgurū) Nānak says, O mind (man)! hear, why don't you remember (such) God? -8-

Only God, and none else, is the Giver of comforts;

(Satgurū) Nānak says, O mind (man)! listen, by remembering Him, salvation is achieved. -9-

O friend! you remember God, by remembering Whom salvation is obtained.
(Satgurū) Nānak says, O mind (man)! listen, every time the life is shortening. -10-

O clever and wise man! you know that your body is composed of five elements;
(Satgurū) Nānak says, believe this that you will blend with that, from which you sprang up. -11-

ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ, ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ ॥
Ghaṭ ghaṭ mai Har(i) jū basai, sanṫan kahio pukār(i).
ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜੁ ਮਨਾ, ਭਉ ਨਿਧਿ ਉਤਰਹਿ ਪਾਰਿ ॥੧੨॥
Kahu Nānak teh bhaj(u) manā, bhau-nidh(i) utreh pār(i).-12-

ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ, ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥
Sukh(u) dukh(u) jeh parsai nahi, lobh(u) moh(u) abhimān(u)
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ, ਸੋ ਮੂਰਤਿ ਭਗਵਾਨ ॥੧੩॥
Kahu Nānak sun(u) re manā, so mūrat(i) Bhagwan.-13-

ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ, ਕੰਚਨ ਲੋਹ ਸਮਾਨਿ ॥
Ustat(i) niṅdiā nāh(i) jeh(i), kaṅchan loh samān(i).
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ, ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੪॥
Kahu Nānak sun(i) re manā, mukat(i) tāh(i) tai jān(i).-14-

ਹਰਖੁ ਸੋਗੁ ਜਾ ਕੈ ਨਹੀ, ਬੈਰੀ ਮੀਤ ਸਮਾਨਿ ॥
Harkh(u) sog(u) jā kai nahi, bairī mīt smān(i).
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ, ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੫॥
Kahu Nānak sun(i) re manā, mukat(i) tāh(i) tai jān(i).-15-

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ, ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥
Bhai kāhū kau det naih, naih bhai mānat ān.
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ, ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥੧੬॥
Kahu Nānak sun(i) re manā, Giānī tāh(i) bakhān(i).-16-

ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ, ਲੀਓ ਭੇਖ ਬੈਰਾਗ ॥
Jeh(i) bikhiā sagalī taji, lio bhekh bairāg.
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ, ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗੁ ॥੧੭॥
Kahu Nānak sun(u) re manā, teh nar māthai bhāg(u).-17-

(True) saints loudly proclaim that God resides in all bodies;

(Satgurū) Nānak says, O mind (man) ! worship Him and you will swim across the world ocean. -12-

One, who remains unaffected by joy, grief, greed, mammon and ego,
Is the Image of God, O man ! hear this, says (Satgurū) Nānak. -13-

One, who is immune from praise or slander (who does not praise or blame others), and for whom gold and iron are alike;
(Satgurū) Nānak says, hear O mind (man) ! such a one must be held to be saved. -14-

One, who is indifferent to joy and grief and treats an enemy and friend alike;
(Satgurū) Nānak says, hear O mind (man) ! such a one must be held to be saved. -15-

One, who does not terrify others and is not afraid of others;

Should be held as the Giānī (True Saint), possessing Divine Knowledge, hear O mind (man) ! says Satgurū Nānak. -16-

One, who has totally abandoned poisonous and sinful passions (māyā) and has donned the true garb of retirement;
Should be held to be a person, on whose forehead good destiny is written (is most fortunate), says Satgurū Nānak.-17-

ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ, ਸਭ ਤੇ ਭਇਓ ਉਦਾਸੁ ॥
Jeh(i) māiā mamtā tajī, sabh te bhaio udās(u).
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ, ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ ॥੧੮॥
Kahu Nānak sun(u) re manā, teh ghaṭ(i) Brahm nivās(u).-18-

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ, ਕਰਤਾ ਰਾਮੁ ਪਛਾਨਿ ॥
Jeh(i) prānī haumai tajī, kartā Rām(u) pachhān(i).
ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਰੁ, ਇਹ ਮਨ ਸਾਚੀ ਮਾਨੁ ॥੧੯॥
Kahu Nānak vahu mukat(i) nar(u), eh man sāchī mān(u).-19-

ਭੈ ਨਾਸਨ ਦੁਰਮਤਿ ਹਰਨ, ਕਲਿ ਮੈ ਹਰਿ ਕੋ ਨਾਮੁ ॥
Bhai-nāsan durmat(i) haran, kal(i) mai Har(i) ko Nām(u).
ਨਿਸ ਦਿਨੁ ਜੋ ਨਾਨਕ ਭਜੈ, ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮ ॥੨੦॥
Nis din(u) jo Nānak bhajai, saphal hoh(i) teh kām.-20-

ਜਿਹਬਾ ਗੁਨ ਗੋਬਿੰਦ ਭਜਹੁ, ਕਰਨ ਸੁਨਹੁ ਹਰਿ ਨਾਮੁ ॥
Jehbā gun Gobiṅd bhajoh(u), karan sunoh Har(i) Nām(u).
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ, ਪਰਹਿ ਨ ਜਮ ਕੈ ਧਾਮ ॥੨੧॥
Kahu Nānak sun(i) re manā, parah(i) na jam kai dhām.-21-

ਜੋ ਪ੍ਰਾਨੀ ਮਮਤਾ ਤਜੈ, ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ॥
Jo prānī mamatā tajai, lobh moh ahaṅkār.
ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ, ਅਉਰਨ ਲੇਤ ਉਧਾਰ ॥੨੨॥
Kahu Nānak āpan tarai, auran let udhār.-22-

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ, ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ ॥
Jio supnā ar(u) pekhnā, aise jag kau jān(i).
ਇਨ ਮੈ ਕਛੁ ਸਾਚੋ ਨਹੀ, ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ ॥੨੩॥
In mai kachh(u) sācho nahī, Nānak bin(u) Bhagwān.-23-

One, who has abandoned love for mammon and has renounced all;
Within his heart God resides, hear O mind (man)! says (Satgurū) Nānak. -18-

One, who has renounced ego and has realised God,

Is saved; believe this to be true O mind (man)! says (Satgurū) Nānak. -19-

The (God's) Name is the Destroyer of fear and Remover of evil wisdom in this Kalyug (dark age);
He, who repeats It, night and day, will succeed in his undertakings, so says (Satgurū) Nānak. -20-

Utter virtues of God with your tongue and hear His Name with your ears;
O mind (man)! you will thus not be taken to the house of Death, says (Satgurū) Nānak. -21-

The mortal, who abandons selfishness, greed, worldly love and ego;
Shall be himself saved and shall save others (also) says (Satgurū) Nānak. -22-

Treat this world as a dream or a play,

Says (Satgurū) Nānak, nothing except God is True and Real (ever-lasting) in it. -23-

ਨਿਸ ਦਿਨੁ ਮਾਇਆ ਕਾਰਨੇ, ਪ੍ਰਾਨੀ ਡੋਲਤ ਨੀਤ ॥
Nis din(u) māiā kārne, prāni ḍolat nīt.
ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਊ, ਨਾਰਾਇਨੁ ਜਿਹ ਚੀਤਿ ॥੨੪॥
Koṭan mai Nānak koū, Nārāin(u) jeh chīt(i).-24-

ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ, ਉਪਜੈ ਬਿਨਸੈ ਨੀਤ ॥
Jaise jal te budbudā, upjai binsai nīt.
ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ, ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੀਤ ॥੨੫॥
Jag rachnā taise rachī, kahu Nānak sun(i) mīt.-25-

ਪ੍ਰਾਨੀ ਕਛੂ ਨ ਚੇਤਈ, ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥
Prānī kachhū na chetai, mad(i) māiā kai aṅdh(u).
ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ, ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥੨੬॥
Kahu Nānak bin(u) Har(i) bhajan, parat tāh(i) jam phaṅdh.-26-

ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ, ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ ॥
Jau sukh kau chāhai sadā, saran(i) Rām kī leh.
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ, ਦੁਰਲਭ ਮਾਨੁਖ ਦੇਹ ॥੨੭॥
Kahu Nānak sun(i) re manā, durlabh mānukh deh.-28-

ਮਾਇਆ ਕਾਰਨਿ ਧਾਵਹੀ, ਮੂਰਖ ਲੋਗ ਅਜਾਨ ॥
Māiā kāran(i) dhāv-hī, mūrakh log ajān.
ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ, ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਨ ॥੨੮॥
Kahu Nānak bin(u) Har(i) bhajan, birthā janam(u) sirān.-28-

ਜੋ ਪ੍ਰਾਨੀ ਨਿਸਿ ਦਿਨੁ ਭਜੈ, ਰੂਪ ਰਾਮ ਤਿਹ ਜਾਨੁ ॥
Jo prāni nis(i) din(u) bhaje, rūp Rām teh jān(u).
ਹਰਿ ਜਨ ਹਰਿ ਅੰਤਰੁ ਨਹੀ, ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥੨੯॥
Har(i) jan Har(i) aṅtar(u) nahī, Nānak sāchī mān(u).-29-

Night and day, the mortal roams after riches (under the influence of mammon);
Only rare ones, among millions, remember God in their hearts, says (Satgurū) Nānak. -24-

Just as bubbles are formed from water and continuously go on vanishing;
Similarly the world was constructed, hear this O friend, says (Satgurū) Nānak. -25-

The mortal, blinded by mammons' intoxication,does not care for anything;
Without repeating God's Name, the noose of death will strangle you. -26-

If you want perpetual joy, take God's shelter;

Hear O man ! it is difficult to obtain human body, says (Satgurū) Nānak. -27-

Foolish and ignorant people hanker after worldly riches;

Their lives are spent in vain, without repeating God's Name, says (Satgurū) Nānak. -28-

Believe that mortal, who night and day worships God, is the image of God.
Take it to be true that there is no difference between God's devoted saint and God Himself, says (Satgurū) Nānak. -29-

ਮਨੁ ਮਾਇਆ ਮੈ ਫਧਿ ਰਹਿਓ, ਬਿਸਰਿਓ ਗੋਬਿੰਦ ਨਾਮੁ ॥
Man(u) māiā mai phadh(i) rahio, bisrio Gobiṅd Nām(u).
ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ, ਜੀਵਨ ਕਉਨੇ ਕਾਮ ॥੩੦॥
Kahu Nānak bin(u) Har(i) bhajan, jīvan kaune kām.-30-

ਪ੍ਰਾਨੀ ਰਾਮੁ ਨ ਚੇਤਈ, ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥
Prānī Rām(u) na chetai, mad(i) māiā kai aṅdh(i).
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ, ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥੩੧॥
Kahu Nānak Har(i) bhajan bin(u), parat tāh(i) jam phaṅdh.-31-

ਸੁਖ ਮੈ ਬਹੁ ਸੰਗੀ ਭਏ, ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਕੋਇ ॥
Sukh mai bahu saṅgī bhae, dukh mai saṅg(i) na koe(i).
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ, ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥੩੨॥
Kahu Nānak Har(i) bhaj(u) manā, aṅt(i) sahāī hoe(i).-32-

ਜਨਮ ਜਨਮ ਭਰਮਤ ਫਿਰਿਓ, ਮਿਟਿਓ ਨ ਜਮ ਕੋ ਤ੍ਰਾਸੁ ॥
Janam janam bharmat phirio, miṭio na jam ko trās(u).
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ, ਨਿਰਭੈ ਪਾਵਹਿ ਬਾਸੁ ॥੩੩॥
Kahu Nānak Har(i) bhaj(u) manā, nirbhai pāvah(i) bās(u).-33-

ਜਤਨ ਬਹੁਤੁ ਮੈ ਕਰਿ ਰਹਿਓ, ਮਿਟਿਓ ਨ ਮਨ ਕੋ ਮਾਨੁ ॥
Jatan bahut(u) mai kar(i) raihio, miṭio na man ko mān(u).
ਦੁਰਮਤਿ ਸਿਉ ਨਾਨਕ ਫਧਿਓ, ਰਾਖਿ ਲੇਹੁ ਭਗਵਾਨ ॥੩੪॥
Durmat(i) sio Nānak phadhio, rākh(i) leh(u) Bhagwān.-34-

ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ, ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ ॥
Bāl juānī ar(u) biradh(i) phun(i), tīn(i) avasthā jān(i).
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ, ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨੁ ॥੩੫॥
Kahu Nānak Har(i) bhajan bin(u), birthā sabh hī mān(u).-35-

Mind (man) has been entangled in mammon and forgets God's Name;
What is the use of (human) life without repeating God's Name ? says (Satgurū) Nānak. -30-

Man, blinded by the intoxication of worldly love, does not remember God;
Without worship of God, the noose of death will fasten the man, says (Satgurū) Nānak. -31-

Mortal, in his weal, gets many friends, but none will befriend him in his woe;
O man ! worship God, Who will help you in the end, says (Satgurū) Nānak. -32-

Mortal goes on wandering in the cycles of births and deaths, and his fear of God of death is not removed;
O man, remember God and then you will reside in the State of Fearlessness, says (Satgurū) Nānak. -33-

I have made many attempts, yet the pride of my mind is not effaced;
I am entangled due to my evil thoughts, O God, protect me (pray like this), says (Satgurū) Nānak. -34-

Realise that there are three stages of life, childhood, youth and old age;
(But) all these are spent in vain, without worshipping God, says (Satgurū) Nānak. -35-

ਕਰਣੋ ਹੁਤੋ ਸੁ ਨਾ ਕੀਓ, ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧ ॥
Karṇo huto su nā kio, pario lobh kai phaṅdh.
ਨਾਨਕ ਸਮਿਓ ਰਮਿ ਗਇਓ, ਅਬ ਕਿਉ ਰੋਵਤ ਅੰਧ ॥੩੬॥
Nānak samio ram(i) gaio, ab kio rovat aṅdh.-36-

ਮਨੁ ਮਾਇਆ ਮੈ ਰਮਿ ਰਹਿਓ, ਨਿਕਸਤ ਨਾਹਿਨ ਮੀਤ ॥
Man(u) māiā mai ram(i) rahio, niksat nāhin mīt.
ਨਾਨਕ ਮੂਰਤਿ ਚਿਤ੍ਰ ਜਿਉ, ਛਾਡਿਤ ਨਾਹਨਿ ਭੀਤਿ ॥੩੭॥
Nānak mūrat(i) chitr jio, chhāḍit nāhan(i) bhīt(i).-37-

ਨਰ ਚਾਹਤ ਕਛੁ ਅਉਰ, ਅਉਰੈ ਕੀ ਅਉਰੈ ਭਈ ॥
Nar chāhat kachh(u) aur, aurai ki aurai bhaī.
ਚਿਤਵਤ ਰਹਿਓ ਠਗਉਰ, ਨਾਨਕ ਫਾਸੀ ਗਲਿ ਪਰੀ ॥੩੮॥
Chitvat rahio ṭhagaur, Nānak phāsī gal(i) parī.-38-

ਜਤਨ ਬਹੁਤ ਸੁਖ ਕੇ ਕੀਏ, ਦੁਖ ਕੋ ਕੀਓ ਨ ਕੋਇ ॥
Jatan bahut sukh ke kīe, dukh ko kio na koe.
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ, ਹਰਿ ਭਾਵੈ ਸੋ ਹੋਇ ॥੩੯॥
Kahu Nānak sun(i) re manā, Har(i) bhāvai so hoe.-39-

ਜਗਤੁ ਭਿਖਾਰੀ ਫਿਰਤੁ ਹੈ, ਸਭ ਕੋ ਦਾਤਾ ਰਾਮੁ ॥
Jagat(u) bhikhārī phirat(u) hai, sabh ko dātā Rām(u).
ਕਹੁ ਨਾਨਕ ਮਨ ਸਿਮਰੁ ਤਿਹ, ਪੂਰਨ ਹੋਵਹਿ ਕਾਮ ॥੪੦॥
Kahu Nānak man simar(u) teh, pūran hovah(i) kām.-40-

ਝੂਠੈ ਮਾਨੁ ਕਹਾ ਕਰੈ, ਜਗੁ ਸੁਪਨੇ ਜਿਉ ਜਾਨੁ ॥
Jhūṭhai mān(u) kahā karai, jag(u) supne jio jān(u).
ਇਨ ਮੈ ਕਛੁ ਤੇਰੋ ਨਹੀ, ਨਾਨਕ ਕਹਿਓ ਬਖਾਨਿ ॥੪੧॥
In mai kachh(u) tero nahī, Nānak kahio bakhān(i).-41-

What you ought to do, you have not done; you are caught in the net of greed.
Your opportunity is now gone, why do you weep (now) O blind man? says (Satgurū) Nānak. -36-

The mind is attached to worldly love and cannot escape from it, O my friend;
Just as a picture, painted on a wall, does not leave it; says (Satgurū) Nānak. -37-

Man wants one thing, but a different event happens.

Says (Satgurū) Nānak, around the neck of a man, who practises deception, a rope (the noose of death) will be put. -38-

Mortal makes attempts to obtain pleasures, but none to obtain misery.
O man! however, whatever pleases God must happen, says (Satgurū) Nānak. -39-

The world goes on begging, (for getting that) God is the Giver of all,
O man! remember Him, and your desires will be fulfilled, says (Satgurū) Nānak. -40-

Why do you entertain false ego? Realise that the world is like a dream.
There is nothing in it, which is yours, says (Satgurū) Nānak. -41-

ਗਰਬੁ ਕਰਤੁ ਹੈ ਦੇਹ ਕੋ, ਬਿਨਸੈ ਛਿਨ ਮੈ ਮੀਤ ॥
Garab(u) karat(u) hai deh ko, binsai chhin mai mīt.
ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਰਿ ਜਸੁ ਕਹਿਓ, ਨਾਨਕ ਤਿਹਿ ਜਗੁ ਜੀਤਿ ॥੪੨॥
Jeh(i) prāni Har(i) jas(u) kahio, Nānak teh(i) jag(u) jit(i).-42-

ਜਿਹ ਘਟਿ ਸਿਮਰਨੁ ਰਾਮ ਕੋ, ਸੋ ਨਰੁ ਮੁਕਤਾ ਜਾਨੁ ॥
Jeh ghaṭ(i) simran(u) Rām ko, so nar(u) muktā jān(u).
ਤਿਹਿ ਨਰ ਹਰਿ ਅੰਤਰੁ ਨਹੀ, ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥੪੩॥
Teh(i) nar Har(i) aṅtar(u) nahī, Nānak sāchī mān(u).43-

ਏਕ ਭਗਤਿ ਭਗਵਾਨ, ਜਿਹ ਪ੍ਰਾਨੀ ਕੈ ਨਾਹਿ ਮਨਿ ॥
Ek bhagat(i) Bhagwān, jeh prāni kai nāh(i) man(i).
ਜੈਸੇ ਸੂਕਰ ਸੁਆਨ, ਨਾਨਕ ਮਾਨੋ ਤਾਹਿ ਤਨੁ ॥੪੪॥
Jaise sūkar suān, Nānak māno tāh(i) tan(u).-44-

ਸੁਆਮੀ ਕੋ ਗ੍ਰਿਹੁ ਜਿਉ ਸਦਾ, ਸੁਆਨ ਤਜਤ ਨਹੀ ਨਿਤ ॥
Suāmi ko grih(u) jio sadā, suān tajat nahī nit.
ਨਾਨਕ ਇਹ ਬਿਧਿ ਹਰਿ ਭਜਉ, ਇਕ ਮਨਿ ਹੁਇ ਇਕਿ ਚਿਤਿ ॥੪੫॥
Nānak eh bidh(i) Har(i) bhajau, ik man(i) hue(i) ik(i) chit(i).-45-

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ, ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥
Tīrath barat ar(u) dān kar(i), man mai dharai gumān(u).
ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ, ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥੪੬॥
Nānak nihphal jāt teh, jio kuṅchar isnān(u).-46-

ਸਿਰੁ ਕੰਪਿਓ ਪਗ ਡਗਮਗੇ, ਨੈਨ ਜੋਤਿ ਤੇ ਹੀਨ ॥
Sir(u) kaṅpio pag ḍagmage, nain jot(i) te hīn.
ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਭਈ, ਤਊ ਨ ਹਰਿ ਰਸ ਲੀਨ ॥੪੭॥
Kahu Nānak eh bidh(i) bhai, taū na Har(i) ras līn.-47-

Man is proud of his body, which will perish in a moment, my friend!
The man, who sings God's praises, will conquer the world (the mammon), says (Satgurū) Nānak. -42-

Realise that one, in whose heart exists the remembrance of God, has obtained Salvation;
There is no difference between such a man and God, says (Satgurū) Nānak. -43-

In whose heart there is no love of God,

Consider him as a hog or a dog, says (Satgurū) Nānak. -44-

Just as a dog does not leave his master's house,

Similarly (one should) worship God with single mind, says (Satgurū) Nānak. -45-

Going on pilgrimages and acts of fasting or charity, when ego sticks to one's heart;
Are useless, bearing no fruit, like an elephant taking bath (and then throwing mud on himself), says (Satgurū) Nānak. -46-

Your head shakes, your legs waiver, your eyes have lost light;
This is your condition, yet you are not attached to God's love, says (Satgurū) Nānak. -47-

ਨਿਜ ਕਰਿ ਦੇਖਿਓ ਜਗਤੁ ਮੈ, ਕੋ ਕਾਹੂ ਕੋ ਨਾਹਿ ॥
Nij kar(i) dekhio jagat(u) mai, ko kāhū ko nāh(i).
ਨਾਨਕ ਥਿਰੁ ਹਰਿ ਭਗਤਿ ਹੈ, ਤਿਹ ਰਾਖੋ ਮਨ ਮਾਹਿ ॥੪੮॥
Nānak thir(u) Har(i) bhagat(i) hai, teh rākho man māh(i).-48-

ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ, ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ ॥
Jag rachnā sabh jhūṯh hai, jān(i) leh(u) re mīt.
ਕਹਿ ਨਾਨਕ ਥਿਰੁ ਨਾ ਰਹੈ, ਜਿਉ ਬਾਲੂ ਕੀ ਭੀਤਿ ॥੪੯॥
Kah(i) Nānak thir(u) nā rahai, jio bālū kī bhīt(i).-49-

ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ, ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ ॥
Rām(u) gaio Rāvan(u) gaio, jā kau bahu parvār(u).
ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਕਛੁ ਨਹੀ, ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ ॥੫੦॥
Kahu Nānak thir(u) kachh(u) nahī, supne jio sańsār(u).-50-

ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ, ਜੋ ਅਨਹੋਨੀ ਹੋਇ ॥
Chiṅtā tā kī kījiai, jo an-honī hoe.
ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੋ, ਨਾਨਕ ਥਿਰੁ ਨਹੀ ਕੋਇ ॥੫੧॥
Ih(u) mārag(u) sańsār ko, Nānak thir(u) nahī koe.-51-

ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ, ਪਰੋ ਆਜੁ ਕੈ ਕਾਲਿ ॥
Jo upjio so binas(i) hai, paro āj(u) kai kāl(i).
ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ, ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ ॥੫੨॥
Nānak Har(i) gun gāe(i) le, chhāḍ(i) .sagal jańjāl.-52-

ਦੋਹਰਾ ॥ DOHRĀ
ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ, ਕਛੂ ਨ ਹੋਤ ਉਪਾਇ ॥
Bal(u) chhuṭkio bańdhan pare, kachhū na hot upāe.

I have been treating the world as my own, but none is (ever-lasting) friend of another;
Only love for God is ever-lasting, keep this in your heart, says (Satgurū) Nānak. -48-

Realise, O friend ! that the world structure is all perishable;

It is not permanent, like a wall of sand, says (Satgurū) Nānak. -49-

(Shrī) Rām left, (also) Rāvan left (this world) along with their large families;
Nothig is permanent, the world is like a dream, says (Satgurū) Nānak. -50-

Be worried only regarding that, which is unexpected;

This is the way of the world that nothing is permanent, says (Satgurū) Nānak. -51-

What is born, must die today or tomorrow;

Sing praises of God and throw away all entanglements, says (Satgurū) Nānak. -52-

Style and name of the couplet.
(When man leaves God's worship, his) spiritual power is lost, (and) he cannot find any way to liberate himself from the chains of mammon.

ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ, ਗਜਿ ਜਿਉ ਹੋਹੁ ਸਹਾਇ ॥੫੩॥
Kahu Nānak ab oṭ Har(i), gaj(i) jio hoh(u) sahāe.-53-

ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ, ਸਭੁ ਕਿਛੁ ਹੋਤ ਉਪਾਇ ॥
Bal(u) hoā baṅdhan chhuṭe, sabh kichh(u) hot upāe.

ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈ, ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ ॥੫੪॥
Nānak sabh(u) kichh(u) tumrai hāth mai, tum hī hot sahāe.-54-

ਸੰਗ ਸਖਾ ਸਭਿ ਤਜਿ ਗਏ, ਕੋਊ ਨ ਨਿਬਹਿਓ ਸਾਥਿ ॥
Saṅg sakhā sabh(i) taj(i) gae, koū na nib-hio sāth(i).
ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਪਤਿ ਮੈ, ਟੇਕ ਏਕ ਰਘੁਨਾਥ ॥੫੫॥
Kahu Nānak eh bipat(i) mai, ṭek ek Raghunāth.-55-

ਨਾਮੁ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ, ਰਹਿਓ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥
Nām(u) rahio sādhū rahio, rahio Gur(u) Gobiṅd(u).
ਕਹੁ ਨਾਨਕ ਇਹ ਜਗਤ ਮੈ, ਕਿਨ ਜਪਿਓ ਗੁਰ ਮੰਤੁ ॥੫੬॥
Kahu Nānak eh jagat mai, kin japio Gur maṅt(u).-56-

ਰਾਮ ਨਾਮੁ ਉਰ ਮੈ ਗਹਿਓ, ਜਾ ਕੈ ਸਮ ਨਹੀ ਕੋਇ ॥
Rām Nām(u) ur mai gahio, jā kai sam nahī koe.
ਜਿਹ ਸਿਮਰਤ ਸੰਕਟ ਮਿਟੈ, ਦਰਸੁ ਤੁਹਾਰੋ ਹੋਇ ॥੫੭॥੧॥
Jeh simrat saṅkaṭ miṭai, daras(u) tuhāro hoe.-57-1-